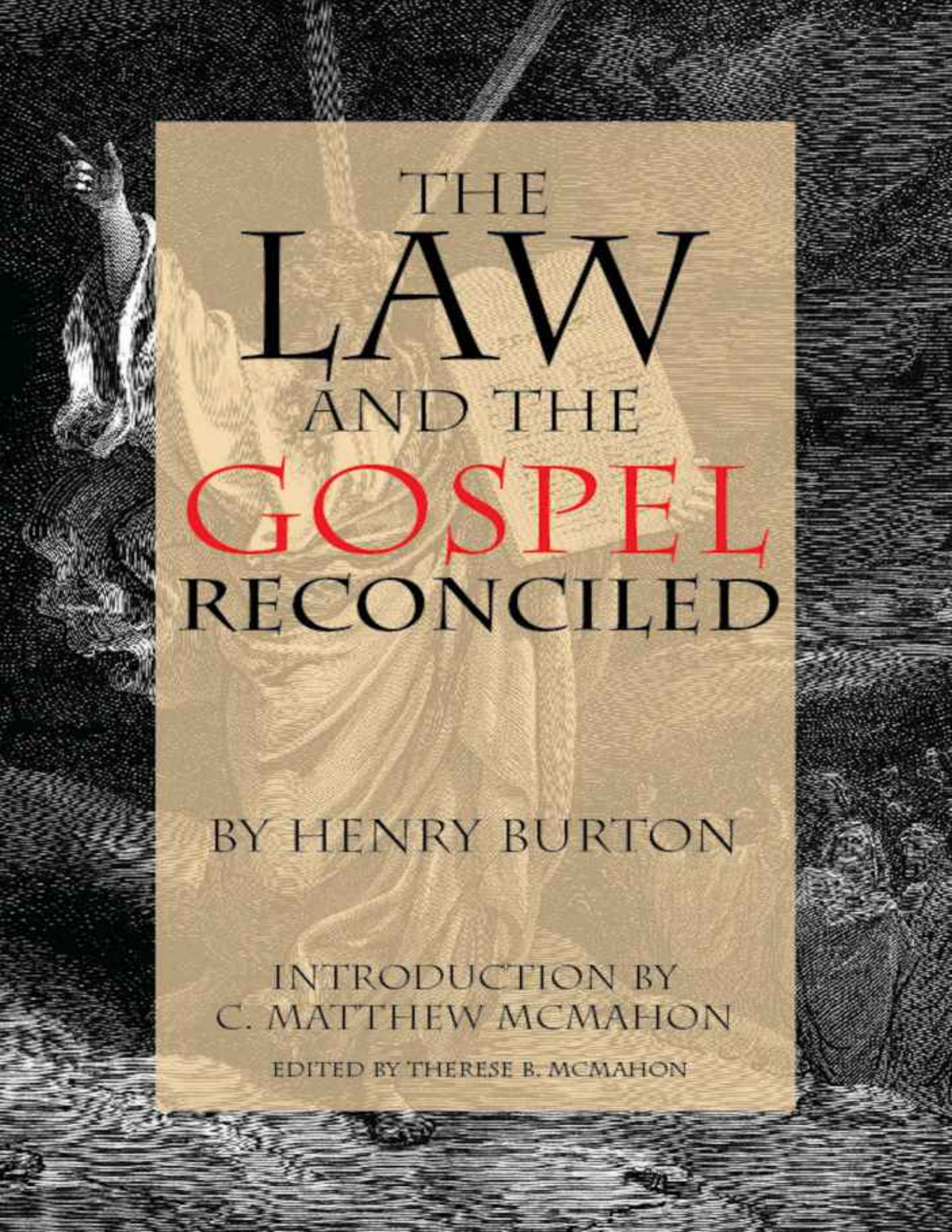

THE LAW AND THE GOSPEL RECONCILED

BY HENRY BURTON

INTRODUCTION BY
C. MATTHEW MCMAHON

EDITED BY THERESE B. MCMAHON

THE LAW AND THE GOSPEL RECONCILED

By Henry Burton

COPYRIGHT INFORMATION

The Law and the Gospel Reconciled
By Henry Burton

Introduction by C. Matthew McMahon
Edited by Therese B. McMahon
Transcribed by Justin White

Changes made to this edition do not affect the overall language of the document, nor do they change the writer's intention. Spelling, grammar, and formatting changes have been made, and modernized wording is used in specific cases to help today's reader more fully grasp the intention of the author.

© 2014 by Puritan Publications and A Puritan's Mind

Published by Puritan Publications
A Ministry of A Puritan's Mind
4101 Coral Tree Circle #214
Coconut Creek, FL 33073
www.puritanpublications.com
www.apuritansmind.com
www.puritanshop.com

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form by any means, electronic, mechanical, photocopy, recording or otherwise, without the prior permission of the publisher, except as provided by USA copyright law.

First Electronic Edition, 2014
First Modern Print Edition, 2014
Manufactured in the United States of America

eISBN: 978-1-62663-074-1

ISBN: 978-1-62663-075-8

TABLE OF CONTENTS

THE LAW AND THE GOSPEL RECONCILED

- COPYRIGHT INFORMATION
- TABLE OF CONTENTS
- MEET HENRY BURTON
- ORIGINAL TITLE PAGE
- INTRODUCTION
- TO THE READER
- CHAPTER 1: How the Evangelical Faith and the Moral Law Stand Together in the State of Grace
- CHAPTER 2: Against Antinomian Doctrine
- CHAPTER 3: The Biblical Position
- CHAPTER 4: Our Reasonable Duty
- CHAPTER 5: The 4th Commandment
- CHAPTER 6: Ancient Testimony
- CHAPTER 7: The Subjects of the 4th Commandment
- CHAPTER 8: Reasons and Motives
- CHAPTER 9: Absurd Antinomian Teachings

MEET HENRY BURTON

By C. Matthew McMahon, Ph.D., Th.D.

Henry Burton (1579-1648) was a great puritan sufferer for the gospel of Jesus Christ and for his views of nonconformity. He was born at Birdsall in Yorkshire, 1579, and educated at Cambridge. His first employment, after leaving the university, was that of tutor to the sons of lord Carey, at Leppington. He was afterwards clerk of the closet to prince Henry; and after his death, to prince Charles, whom he was appointed to accompany in his visit to the court of Spain.

On the accession of Charles to the throne, Burton expected to have been continued in his office. Here, however, he was disappointed, and his place bestowed on Neile, bishop of Durham. Burton was highly offended at being supplanted in this way, and decided to take up a cause against the popish Bishops which were pressing on the Gospel in these appointments. In April 1623, he presented a letter to king Charles, writing against Neile and Laud, his majesty’s constant attendants, as being strongly inclined to

popery. But his writings were simply seen as ranting for being thrown out of the position. Burton says this was ultimately a good thing in this way, “But it was thus happily ordered by the good providence of God, who would not suffer me to rise at court, lest I should have been corrupted by its preferments.”

Mr. Burton was a man who feared God and not men for the cause of the Gospel. From what he has published, he appears to have been furnished with considerable learning and skill, and was an eminent scholar. He was courageous in the cause of truth and a man of a warm Christian spirit. He was a most heroical spirit, and never feared the appearance of an enemy, as appears from the account he gave of himself. Speaking of his various citations before Laud, his courage was such that he says,

> “I was not at any time before him, but methought I stood over him, as a schoolmaster over his scholars: so great was the goodness of God towards me. Being convened before the high commission for my book, entitled, *Babel no Bethel*, Harsnet Archbishop of York, having run himself out of breath with railing against me and my book; and saying, that I had dedicated my book to the parliament, to incense them against the higher powers, (meaning the king,) I answered, “No, my lord, 1 am none of those who divide the king and parliament, but 1 pray God unite them together!””

Burton continues,

> "I began to fall off from the ceremonies by degrees, watching for an opportunity to try it out, either by point of argument, or by law; and, in case of failing in these, I had resolved to appeal to the king and his council, determined either to foil my adversaries, though I had but small hopes of this, or at least to discover the mystery of iniquity and hypocrisy, which, like a veil of piety, they had hung over their tyrannical proceedings. I saw, with many, how they were daily gaining ground on the hearts of the credulous and simple, by their subtle pretensions that all their measures were for the protection of the protestant religion, while they were laboring to undermine and overturn it, and while the withered whore of Babylon, who at first made her appearance in a protestant garb, began to show her painted face in all the superstitious services of the altar. Not satisfied with the mere introduction of popery, their endeavors were also directed to the overthrow of the good laws and liberties of the nation, and the introduction of arbitrary and despotic government,"

For his boldness in the truth, Bishop Laud continually cited him for his preaching and his written works. In 1626 he was convened before the high commission having published a book entitled, *The Baiting of the Pope's*

Bull, or the Unmasking of the Mystery of Iniquity, folded up in a most pernicious Bull, lately arrived from Rome, with the design of causing a rent in England, by which his holiness might reenter. This work was wholly directed against the pope. Laud, who spoke with vehemence against it, denounced it a libel. After this, Burton published another book, entitled, *The Pouring out of the Seven Vials; for which this bloody prelate had him prosecuted in the high commission.* Laud had the book suppressed. When Burton published his *Babel No Bethel*, which was also wholly directed against the church of Rome, bishop Laud ordered his pursuivant to apprehend and commit him to the Fleet; where, contrary to the petition of rights, he refused bail when offered, suspended him from his benefice, and suppressed the publication.

This type of dealing with Reformed preachers was not uncommon by Laud. Laud was really a hypocrite, who pretended be a pillar of the reformation from popery. The puritans, however, were not ignorant of his devices.

Mr. Burton also published his *Trial of Private Devotions*, and his *Refutation of divers Arminian and Popish Errors*, which were both called in, and suppressed by the severity of Laud. We do not know how long Mr. Burton remained in jail for these works, under the bishop's suspension. He was afterwards freed. But this was only the beginning of his suffering for the Gospel. He was set on preaching against error for the truth of the Gospel.

He preached two sermons at his own church, in Friday Street, on November 5, 1636, from Proverbs 24:21- 22. "My son, fear thou the Lord

and the king, and meddle not with them that are given to change," *etc*. In these sermons he exhibited the natural colors and late innovations in doctrine, worship, and ceremonies of the twisted church. He warned his people against being tainted with their antichristian leaven. Dr. Laud, now the archbishop of Canterbury, being apprised of the nature of these sermons, caused articles to be exhibited against Mr. Burton in the high commission court, and summoned him to answer them. On his appearance, he was charged with having spoken against turning communion tables into altars, against bowing to the altar, against setting up crucifixes, against saying the second service at the altar, and against prohibiting the afternoon sermon on the Lord's Day. In addition, he was also charged with having said that, "…ministers could not preach the doctrines of free grace but at the risk of the severest censures; and that the ministers in Norfolk and Suffolk were suspended for their nonconformity to the rites and ceremonies, which bad been imposed on them contrary to the laws of the land." These charges, having been declared *sedition* by the court, Mr. Burton was required to answer, on his oath, and so become his own accuser; which he positively refused, and appealed to the king. His appeal, however, availed him nothing. Fifteen days after he was summoned by Laud's authority to appear before a special court of commission, where, in his absence, he was suspended from his office and benefice, and a warrant issued out for his arrest. In this way he was oppressed on every side. So he formed a bold resolution of shutting himself up in his house. During this time he published his two *objected sermons* against them. The court took these sermons and redacted them so badly that they could scarcely be called his, and because Mr. Burton would not acknowledge it in this mutilated form, they proceeded against him nonetheless.

The case of Mr. Burton is set down as follows:

Lord Keeper: Mr. Burton, What say you?

Mr. Burton: My good lords, notwithstanding that we have labored to give your honors all possible satisfaction, it appears you are determined to censure us, and to take our cause *pro confessio*. What, my lords, have you to say against my book? I frankly acknowledge it is mine; I wrote it, but by no means with the intention of raising a commotion, for stirring up sedition in the country, as charged against me. I have delivered nothing in these sermons but what arose from my text, which was chosen to suit the day on which it was delivered, being the 5th of November; and I stand here ready to vindicate every sentence delivered on that occasion.

Lord Keeper: Mr. Burton, I pray you do not stand upon naming texts of scripture at present; we did not send for you to preach, but to answer to those things that are objected against you.

Burton: I have drawn up my answer with much pains and considerable expense; which answer was signed by my counsel's hand, and received into this court agreeable to the rule and order thereof; so that I had no reason to expect that I should be thus called to a censure, but to a legal proceeding by bill and answer.

Lord Keeper: Your answer was impertinent.

Burton: The matter is truly astonishing, my lord. My answer was legally entered in the court, and I should like to know on what ground it was thrown out, and by what authority my defense against groundless charges, maliciously brought against me, was thus unjustly set aside. It was first approved, Why was it afterwards pronounced impertinent? And, being approved of, it was received into the court—Why was it afterwards rejected? Justice requires that I should be apprised of the cause of such preposterous procedure.

Lord Finch: The judges did you a good turn to make it impertinent, for your answer was as libelous as your book.

Lord Keeper: What say you, Mr. Burton? Are you guilty or not?

Burton: My lord, I desire you to peruse the whole of my book, not a passage here and there, but throughout.

Lord Keeper: Time is short, Mr. Burton. Are you guilty, or not guilty? What say you to that which has been read? Does it become a minister to deliver himself in such a railing and scandalous manner?

Burton: It is highly becoming a minister of Christ to deliver the truths of his holy word. It is highly becoming a watchman to blow the trumpet of alarm when he sees the enemy approaching; and it well becomes the physician to prescribe bitter potions to his patient when mild ones are found utterly inefficient. Spiritually considered, a minister is the instructor, the watchman, and physician of his flock, and responsible for the faithful discharge of his duty in these various capacities. If, therefore, my sermons correspond with the word of God, and the ministerial duties therein prescribed, as I humbly presume, and I am ready to prove they do —Then what censure becomes necessary? Surely none. In these days of reviving superstition and increasing heresy, it were more becoming the dignitaries of the church to encourage the preachers of the gospel, than thus to harass and discourage them in the discharge of these important duties. With respect to my answer to your allegations, you have very unjustly blotted out every sentence that you considered available to my exculpation, and retained merely what you found less opposed to your tyrannical proceedings; and now you require me to relinquish all that bears against your intolerance, and recognize that alone which answers your own ends and purposes; but, be assured, my lord, before I will thus meanly desert either my cause or my conscience, I will sooner desert this mortal body of mine, and consign it to the arbitrary disposal of your lordships.

Lord Keeper: This is a place where you ought to crave mercy and favor, Mr. Burton, and not stand on such bold terms.

Burton: In which I have offended, in human frailty, I crave pardon, both of God and man; and I pray God, that in deciding on this case, you may so conduct yourselves as not to sin against your own souls.

Mr. Burton was proceeding further to defend himself, when he was interrupted, and commanded to be silent; while the following horrible sentence was pronounced against him and his injured associates (Mr. Bastwick and Mr. Prynne):

> "That Burton shall be deprived of his ecclesiastical benefice, degraded from his ministerial functions and degrees in the university, as Prynne and Bastwick have been from their degrees of law and physic. They shall be fined each five thousand pounds. They shall stand in the pillory at Westminster, and have their ears cut off; and because Prynne has already lost his ears, by sentence of the court in 1633, the remainder of the stumps shall be cut off, and he shall be stigmatized on both his cheeks with the letters *S.L.* for a *Seditious Libeller*; and they shall suffer perpetual

imprisonment in three of the remotest prisons of the kingdom, namely, in Caernarvon, Cornwall, and Lancaster castles."

Prior to the execution of this barbarous sentence, Burton's parishioners presented a petition to the king, subscribed by a great number of respectable individuals, earnestly entreating his majesty to pardon and liberate their beloved minister. It was presented by two of their number, who were instantly imprisoned for their officiousness. The sentence of court was executed on these three men on June 30th, with evident marks of unfeeling brutality; the hangman, sawed off the remainder of Prynne's ears, *rather* than cutting them.

On passing this unchristian sentence, archbishop Laud made a long and labored speech, with the design of vindicating himself from the charge of *innovation*, with which he was universally branded by the puritans. In this speech, which was addressed to the lords constituting the court, he says, "I can clearly and truly ever, as in the presence of God, say that I have done nothing as a prelate, but with a single heart, and with a sincere intention for the good government and honor of the church, and also for the maintenance of the orthodox truth and religion of Christ, professed, established, and maintained in this church of England…I heartily thank you all for your just and honorable censure upon these men, and your unanimous dislike to them." These suffering individuals were charged with writing seditious libels, although their writings are wholly directed against popery and the prelatical leaders who were aiming at its restoration.

On the morning appointed for executing this terrible sentence, Mr. Burton, being brought to Westminster, and beholding the pillory erected in palace yard, said, “My wedding day was not half so welcome to me as this. What makes it more peculiarly joyful, is the cheering thought that the Captain of my salvation has led the way. He gave his back to the smiters, and his cheeks to them that plucked off the hair; nor hid himself from shame and spitting. The Lord God will help me, therefore shall I not be confounded. If Christ was not ashamed of a cross for me, shall I be ashamed of a pillory for him—Never!” Being fastened in the pillory, he addressed the immense crowd of spectators in the following manner:

> “Men of England, I am brought here for a spectacle to men and angels, and notwithstanding that I am doomed thus to suffer the punishment of a rogue, yet, unless it be a faithful service to Christ, and a loyal subjection to the king, that constitutes a rogue, I am clear from the malevolent charge. If, however, to be Christ’s faithful servant, and the king’s loyal subject, deserve such punishment as this, I glory in it, and bless God that I have a clear and approving conscience. I rejoice that he hath accounted me worthy of these sufferings; and in his loving-kindness, and tender mercy, has filled my soul with comfort and great consolation… [With a grave and cheerful countenance he added]…I have never been in such a pulpit before; but who knows what fruit God is able to produce from this dry tree. Through these holes (*meaning the pillory*) God can give light to his church. The conscientious

> discharge of my ministerial duty, in admonishing my people against the creeping in of popery, and in exhorting them to a dutiful obedience to God and the king, constitutes the crime for which I now suffer. The truths which I have preached, however, I am ready to seal with my blood; and this is my crown of rejoicing here, and shall be hereafter."

When taken from the pillory, he was again brought on the scaffold, where the executioner cut off his ears in a very coarse and barbarous manner. They were cut so close to his head that the temporal artery was struck, and the blood gushed in torrents from the wounds. This sight awakened the sensibility and indignation of an immense crowd of spectators who cried out against it.

While his blood was streaming in every direction, Mr. Burton manifested the greatest coolness and composure, saying, "Blessed be God, it is well; be content, my soul, and suffer all with patience. Pain is the harbinger of pleasure; and sorrow, like the night, precedes the joys of morning; all shall yet be well." Mr. Prynne and Dr. Bastwick had this bloody part of their sentences executed at the same time and place. The day preceding this execution, it was decreed, in the starchamber, that Henry Burton shall be carried to Lancaster castle, William Prynne to Carnarvon castle, and John Bastwick to Launceston castle, and there suffer perpetual imprisonment, without being allowed any use of pen, ink, or paper, or any other book but the bible, the book of common prayer, and certain other books of devotion agreeable to the form of the church of

England; and that no person have access to them. In consequence of this order, Dr. Bastwick was taken from the Gatehouse on July 26th; the day following Mr. Prynne was taken from the Tower; and, on the next day, Mr. Burton from the Fleet—and, with their sores not yet cured, conveyed to their several places of confinement.

As they passed out of the city, vast multitudes of people came forth in honor of their departure, and take their last and sorrowful farewell, over 100,000. His wife, attending him in a carriage, had great sums of money thrown to her as she passed along.

Burton was accordingly removed from Lancaster castle to castle Cornet, in the island of Guernsey, where he arrived on the 15th of December 1637. He was shut up in a low narrow dark room, and almost suffocated for want of air, and no person was permitted to see or speak with him. The three remained in remote islands until the year 1640. During this period Mrs. Bastwick and Mrs. Burton had often petitioned his majesty and the lords of council for liberty to visit them, or to live on the islands, or even to be closely confined along with them; but, by the influence of Laud, their petitions were always rejected.

This same year, 1640, inconsequence of a petition from Mrs. Burton and Mrs. Bastwick, the prisoners were called home by an order of parliament, that the complaints of the petitioners might be investigated. On November 30th being two days after their arrival in London, Burton appeared before the house of commons, and, on the fifth of the same month, he presented his petition, entitled, “The Humble Petition of Henry Burton, late exile, and close prisoner in Castle Cornet, in the island of

Jersey." In this petition he enumerates the merciless sufferings to which he was subjected, and concludes by recommending his case to the impartial consideration of the house. On the presentation of this petition, together with numbers of similar import, a committee was appointed to investigate and decide upon their authenticity, and to report. Accordingly, on March 12th following, Mr. Rigby delivered the report of the committee; upon which the house passed the following resolutions:

> "That the four commissioners, Dick, Worrel, Sams, and Wood, proceeded unjustly and illegally when they suspended Mr. Burton from his office and benefice for not appearing on the summons of the first process: That the breaking up of Mr. Burton's house, and arresting his person without any cause shewed, and before any suit depended in the starchamber against him, and his close imprisonment thereupon, are against the law and the liberty of the subject: That John Wragg hath offended, in searching the books and papers of Mr. Burton, under color of a general warrant dormant from the high commissioners; and that the warrant is against the law and the liberty of the subject: That Sergeant Dandy and Alderman Abel have offended in breaking up the house of Mr. Burton, and ought to make reparation respectively for the same: That Mr. Burton ought to have reparation and recompense for the damages sustained for the foresaid proceedings of Mr. Dick and others, who suspended him from his office and benefice: That the warrant from the council board, dated Whitehall, February 2nd, 1637, for committing Mr. Burton

close prisoner, and the commitment thereupon, is illegal and contrary to the liberty of the subject: That the archbishop of Canterbury, the bishop of London, the earl of Arundel and Surrey, the earl of Pembroke and Montgomery, Sir H. Vane, Sir J. Coke, Sir Francis Windebank, do make reparations to Mr. Burton for the damages sustained by this imprisonment."

On the 24th of the same month, Mr. Burton's case was again brought before the house, when it was further resolved,

"That the sentence in the starchamber is illegal, and without any just ground, and ought to be reversed; and that he ought to be freed from the fine of five thousand pounds, and the imprisonment imposed upon him by said sentence, and be restored to his degrees in the university, orders in the ministry, and to his ecclesiastical benefice in Friday Street, London: That the order of the council board, for transferring Mr. Burton from Lancaster to the island of Guernsey, and his imprisonment there, are against the law and the liberty of the subject, and therefore that the said Mr. Burton ought to have reparation and recompense for the damages thereby sustained, the loss of his ears, and his other sufferings."

On the 20th April, the House of Commons voted, that Mr. Burton should receive *six thousand pounds* for the damages he had sustained; but the confusion of the times prevented him from receiving the money. On June 8th, by an order of the house, he was restored to his former ministry and benefice in Friday Street. Bastwick and Mr. Prynne had similar resolutions passed in their favor.

On Mr. Burton's restoration, he formed a church after the model of the Independents, and it appears he had greatly prospered in his ministry. He is said to have been a severe disciplinarian, who prohibited all immoral characters from communicating; but toward the close of his life, he became more moderate. He died in January 1647, aged sixty-eight years.

[Taken in part from *NDB*, Brooke's *Lives of the Puritans*, and Smith's *Select Memoirs*].

Mr. Burton's works, in addition to those already mentioned, are:

1. *Censure of Simony*
2.
3. *Israel's Fast*
4.
5. *Truth's Triumph over Trent*

6.
7. *The Law and the Gospel Reconciled*
8.
9. *The Christian's Bulwark*
10.
11. *Exceptions against Dr. Jackson's Treatise of the Divine Essence and Attributes*
12.
13. *Jesu Worship,* or the bowing to the name of Jesus confuted
14.
15. *The Sounding of the Last Trumpets*
16.
17. *The Protestation Protested*
18.
19. *England's Bondage, and her hopes of deliverance,* a Sermon, preached before the Parliament
20.
21. *Narration* of his own Life
22.
23. *A Vindication of Independent Churches*
24.
25. *Parliament's Power for making Laws in Religion*
26.
27. *Truth shut out of doors*
28.
29. *Truth still Truth, although shut out of doors*
30.
31. *Conformity Deformity*

32.

33. *Relation* of Mr. Chilingworth

ORIGINAL TITLE PAGE

THE LAW AND
THE GOSPEL RECONCILED

OR

The Evangelical Faith and the Moral Law: How They Stand Together in the State of Grace

A treatise showing the perpetual use of the moral law under the gospel to believers, in answer to a letter written by an Antinomian to a faithful Christian. Also how the moral Law of the 4th Commandment is continued in the Lord's Day, proved the Christian Sabbath by divine institution.

And a Brief Catalogue of the Antinomian Doctrines.

BY HENRY BURTON

“The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned,” (1 Tim. 1:5).

Ut Rota intra rotam currit: sic lex intre Gratiom, et observantia legin intra dimue curriculum misicordie est.
Ambrose. De laci, *etc*. li.2.cap:11

LONDON,

Printed by *J.N.* for *Thomas Slatter*, and
are to be sold at his shop in *Blackfriars*.

1631.

INTRODUCTION

To the High and Mighty Prince, Charles, by the grace of God, King of Great Britain, France, and Ireland, defender of the faith.

Gracious Sovereign,

This small treatise humbly pleads your royal patronage by a double title; the one, from its author, your old servant, who owes all that is to your majesty, the other from the work itself, being a defense of the moral law of God against the Antinomian Libertines in these days, who deny to believers any more use of it. And what one subject can more justly claim your majesty's protection then this of the moral law, seeing you are not only by a proper title, *Defender of the Faith*, but by a common trust committed to kings, keeper of both tables? The discharge of which trust as it tends must be to the honor of the great Lawgiver, who has made you his vicegerent to see his laws executed well. So it is the main prop and pillar to support and secure your royal throne. The consideration of this (when I saw those sons of Belial in this way undermining the King's throne) has provoked my zeal both to God and to your majesty to write this simple treatise. For to deny the moral law to be of any more use to believers, or to be so much as a rule of conversation, or that they owe obedience to it in

point of duty and conscience, this strikes at the very root and cuts in two the dedication, not only of Christian charity, but even of all civil society, happy union and communion between king and subjects, head and members. For first the rule of God's true and unmixed worship commanded in the first table is taken away. Secondly, the rule of all Christian and civil duties between man and man, in whatsoever relation they stand of equality or inequality, commanded in the second table. All this happens with one stroke of cutting off the moral law from believers. And particularly, these Antinomians cut off all dutiful and conscionable obedience to princes, grounded on the first commandment, in which they being principally parents, namely of our country, all due honor and obedience in the Lord is commanded to be given to them in the first place, as of children to their father. Again, on the other side, they break down the banks that God himself has pitched to consign the course of kings, whose heart is in the Lord's hand like the rivers of water, keeping within their banks, refreshing the land on every side with their sweet streams. But being without the banks of God's sacred laws, how soon might they overflow and all drown? Therefore, it was the care of the wise and good God (to the end he might provide for the happy welfare both of the king and people) to leave it in charge to the King of Israel that he should have a copy of the law always by him to read it day and night, to learn by it, to fear the Lord his God, to walk humbly among his brothers, to do justice and judgment, the end being the prolonging of his days in the kingdom. He and his children are in the middle of it, but these lawless Antinomians, enemies to God, kings, and states, would rob Christian kings of this blessed book of God's law. So that, if they could strip them of the grace and fear of God in their hearts, letting loose the reigns of all honesty and conscience, they might usurp a government after the lust of man, not after

the law of God, and so precipitate inevitable ruin to princes and commonwealths. For take away God's law, and what law of man can bind the conscience, either in point of obeying or of commanding? For though it has ever been a maxim among the heathen that human laws and such as were ratified by solemn oaths and covenants between prince and people. They held sacred and inviolable as the law of the Medes and Persians, the king's writing and seal (Dan. 6:16). Yet the main ground that bore up all the rest, was the conscience they had by their natural instinct of God's eternal law written in their hearts, accusing or excusing, knowing that God was an avenger of the breach of laws, oaths, covenants, such as were agreeable to his law. This then being the strongest ligature to combine the head and body by their politics in a firm society, by which it becomes invincible, perpetual, and glorious. These sons of Belial would dismember all in which they plainly show who is their sire, that lawless one whose motto is *volumus et iubemus,* we will and command. This motto and style Platina notes to be first taken up by Boniface the Third, who first usurped the papal headship over the church. So as casting off all laws of God and man, he became that great beast described in the Revelation, whom no law or reason can bind or limit, accounting it a disparagement to his tyrannical greatness to be confined within the lists of any laws, oaths, vows, covenants, though never so just and sacred. Now the Lord Jesus so bless your majesty, that trampling this Antinomian *Anomian* heresy, both sire and sons, under your sacred feet, you may long and happily reign over your people, as a tender and father over his children, while your chief care is first for the maintenance of God's pure worship without mixture, and for the execution of justice and judgment. These two being the sum of both the tables, and the supporters of the king's throne, which the Lord may ever defend from all the Antinomian Anomian spirits.

In this treatise also, I have occasionally proved divine institutions of the Lord's Day, our Christian Sabbath, denied by some. And as your reign has been honored with a pious law, for the due observation of this great holy day of Christ, so, I trust, that this, my vision casting of it to its own right of divine institution will not a little help to the better execution of this *your* Christian law. Which, that it may be more reverently and religiously observed both in court, city, and country, to the purging out of profanity and to the increase of all Christian graces in your majesty, and us your people, it is and will be the daily and dutiful prayer of your majesty's loyal subject and old servant,

HENRY BURTON.

TO THE READER

Christian reader, this treatise may seem to any to be superfluous, as defending that which no good Christian's deny. Yet considering how fruitful these last times are in bringing forth the spurious spawners and monstrous births of all kinds of heresies, among which this of the Antinomians, a most pestilent and pernicious sect, is not the least which denies to any further use of the moral law to believers, no not as a rule of conversation, as of duty to be conformed to. And seeing also how many counterfeit Christians are ready and do daily entertain this libertine doctrine, which lets loose the rise to all licentiousness, as both the doctors and disciples of this antinomian heresy, the sons of Belial evidently do prove in the practice of their lawless and graceless life, and lastly, weighing how this Antinomian fire is, as an *enemy* to true faith, and the power of religion, so a friend to all other heresies now on foot, especially to popery, serving as a way maker for it by breaking down the walls of the city of God. This is Rome's Trojan horse, full of traitorous engines and armed engineers may find the easier reentry for the erecting of their Dagon instead of God's ark. I hope you will not esteem either my pains lost in writing or yours in reading this small tract. Howsoever there is small hope that those who have already deeply drunk in this sweet deadly poison will easily admit of any antidote of preservative or suffer it kindly to work upon them, they are so intoxicated with the spirit of giddiness and (I fear) many of them justly given over of God to a reprobate sense having fallen from the truth of the gospel once acknowledged of them. Yet I do not doubt, but (by God's grace) this treatise will be a means to preserve all

sound and simple hearted Christians in the true faith of Jesus Christ, never to be seduced by such spirits of error. Perhaps to reduce into the way of the truth all such honest hearted poor souls as have been beguiled by them.

Only let me premonish you of that which in the fourth page I promise to affix the copy of that letter at large, which gave occasion of this treatise, I have since altered my mind for these reasons: the copy is very large, I have set down the substance of it in all the particulars throughout this treatise, instead of which, I have added (upon occasion offered, when I had ended this treatise) as a branch of it, a short discourse touching the Sabbath day, the morality of which some have of late impugned, as not binding Christians in the observation of the Lord's Day, the divine institutions of which they also deny. So, as if I have not made good my promise in matter of no necessity, nor of much moment, you will pardon me if I have made you amends, in adding that, which is of far greater importance and benefit. And if in this also I have not in all points satisfied your judgment to the fullest, concerning the law of the Sabbath, and of the divine institution of the Lord's Day instead of the Jew's Sabbath. I will (by God's grace) shortly give you further satisfaction in a more full and ample treatise, purposely penned in answer to a book lately come forth, which would utterly evacuate the Lord's Day for the Christian Sabbath, and reduce us to the Jew's Sabbath day again. Which will be a work so much the more necessary, by how much this Jewish sabbatarian finds already many maleferiato, idle and giddy brained Christians to embrace his book, which is written with a mighty, confident, and giant like spirit, as if the arguments of it were invincible. In the mean time, enjoy this and pray for me, that God would assist me in that greater work, and in

all things that may most concern his glory, and the benefit of his church. Farewell.

Yours in Christ Jesus,

HENRY BURTON.

CHAPTER 1:
How the Evangelical Faith and the Moral Law Stand Together in the State of Grace

Upon occasion of a letter written by an Antinomian to a faithful Christian.

That which holy Jude deemed so needful to write, and to exhort to, all true Christians should be ready to entertain. That is, earnestly to contend for that faith which was once delivered to the saints. This was that which the Apostle gave chiefly in the charge to the Philippians. “Only, let your conversation be such as becommeth the gospel of Christ, that whither I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel,” (Phil. 1:27). This is indeed that only thing, worthy to be contended for and that with earnestness. And if those two mothers before King Solomon so pleaded about the living child, which yet was mortal, and a sinful brood, how should the true church of God plead her titles to that which brings immortality, the blessed fruit, and issue of the living faith? But how will we know who has best right to this living faith? One faith, mine is the living faith, and yours the dead faith. Another says, “No, but yours is the dead, and mine the living.” As therefore Solomon’s sword deciding the quarrel gave the living child to the true mother, so the sword of the Spirit, Christ’s word, a greater then Solomon, only can determine

who is the true mother, the true church, to which the living faith of right belongs, says it is delivered to none, but to the saints.

Nor were it a matter of wonder to hear the whore of Babylon, the old Roman beldame, to make claim to the living faith as her natural child, which now long ago by overlaying it in the night of black ignorance and supine security with her unwieldy body (become so gross and monstrous with the infinite additions of human traditions, standing instead of her many subtractions and purloining from the divine truth) is strangled, and become stone-dead. On the other side, to charge the reformed church of having the dead faith because she teaches justification by faith only, with the outworking of that faith. But behold a wonder that any sons of this our dear mother church should prove so unnatural and unreasonable as (and that most impudently, though with all cunning even pretending the doctrine of the church of England to be for them, and they for it, an thing too usual) to impute to her the dead faith, as of which she is the teacher, while to the doctrine of justification by faith only she adds and presses the doctrine and practice of sanctification not only as fruit, but as a duty springing from the same. From which impious and senseless reproach. while we will purge our mother, we will with one push stop two gaps; both the wide mouth of mother Babel, crying out against us that by teaching justification by faith alone we destroy sanctification, and the impudent mouths of the misbegotten homebred brats that exclaim, “We destroy the justification of the true living faith!” And this done, we will by God’s grace either so convince these men as to pull them from their dead faith, or make it so evident to all men as they will confess the dead faith of Belial, or of Baal to be with these men, and the living faith to be only on our side.

Now the occasion of our taking this task on us is this: there is a new sprung-up opinion, which not only in this city, but in some parts of the country spreading like a cancer or gangrene, has infected many, poisoning them with a schismatical spirit. Not only does it alienate their minds from opening their mouths against our congregations and ministers, so as they scoff and scandalize even the most sound and sincere preaching of the Word of God. They deny any use at all of the moral law, so far as to be a rule of life and Christian conversation. After a man is once brought to be a believer in Christ. They allow the law no further use then as to be a schoolmaster to bring us to Christ, and then farewell to the law. And if ministers preach and press the duties of sanctification, these Antinomians jeer at them and rail on them to their very faces, calling them Anabaptists and telling them that they preach dead faith, and that such godly doctrines are good for nothing but to carry men to hell.

And for my part, I should not have believed there had been such mouths of blasphemy in the world, had not my ears been witness of them. And for a further proof of it, to make it evident to others also (besides other writings, which the ringleaders of this Antinomian or lawless sect of Belial come and scatter among their disciples) a letter, written with the chief ring leader's own hand (for *ex vague leonem),* but consigned or subscribed with the name of one of his prime she-disciples, and sent to one Mr. T., may suffice to manifest their virulent spirits to all the world. The copy of which is here affixed verbatim; only I have forborne to set down the parties name at large, but only the first letters of her name, concealing the master's name, who is the inditer and writer altogether. And I follow in this the example of holy Jerome, who writing to Ctesiphon against the

Pelagians says, “No man’s name is particularly touched in this small work.” We have spoken against the master of a perverse opinion, who if he will be angry and will write again, will be like the mouse betrayed by his own discovery and express himself to receive yet greater wounds in a set pitched field. And let me also advertise the reader concerning this letter (as also of others of the like kind, which I have seen) that howsoever it has poison enough in it, yet it is so ministered in a golden cup to be covered over with cloudy and obscure words and so tempered with sugared phrases of Scripture, as that both his disciples may with the less suspicion and more delight drink it down, and his just adversaries may have less cause to cast it in his dish, or to quarrel with him, and bring him in *quorum* for it.

And that this was the ancient guise of heretics, the same Jerome tells us in the same place where speaking to the Pelagian, he says, “Nosti, you know what you teach your disciples privately, expressing one thing with your mouth, and concealing another in your conscience, and to us who are strangers, and none of your disciples, you speak it by parables, but to your own scholars you unfold your mysteries, and this you boast that you do according to the Scriptures because it is said, “Jesus spoke to the people abroad in parables, and to the disciples within doors and said, “To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.” And again *sola hae heresis*. “This only is heresy, which blushes to speak in public what it fears not to teach in private. The rage of the scholars utters the silence of the masters. That which they have heard in the chambers, they preach on the housetops. That if they will please their hearers, it may be attributed to the praise of their masters. If it displeases, the fault may be the scholars, not the masters. *Ideo creuit*. Thus has your heresy increased, and you have deceived many, because you

always teach and always deny. It is the church's victory when you speak plainly what your opinion is. To show your opinions is to subdue them," so says Jerome. Now let me appeal to the consciences of the disciples of such masters as we speak of, whether they do not deliver their documents and lessons in more plain terms, and more perspicuous amplification in their private school or chamber by word of mouth then they do, or dare do publicly in their loose papers and pamphlets? Let them tell me in what they differ or come short of the Pelagians in the guise of broaching and venting their opinions, noted by Jerome. And this is the nature and practice of all heresy, which serpent like, walks with a double gate, and like the snail puts forth her horns slowly to prove her way, but on the least resistance quickly pulls them in again, or juggler like, playing fast and loose with his spectators, or like lying fame, which for fear is sparring at first, until spreading itself it finds credit and entertainment in the world.

Yet the quick sighted reader will find this letter to be not altogether so even spun, but that it has many knobs and knots of gross errors, which is ever uneven, and never but unlike itself, sufficiently betraying a poisonous mind and virulent spirit in the author, being of the number of those, *who having a form of godliness, deny the power thereof, from such turn away*. Of which sort are they which creep into houses, and lead captive silly women laden with sins, let away with diverse lusts, ever learning and never able to come to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they will proceed no farther, for their folly will be manifest to all men, as theirs also was. All then, now fully verified and exemplified in the author, is that we have to

deal with it, and this little discourse seconded with the subscription of his own handiwork will abundantly testify to it.

Now because the letter is tedious, so as to answer to every circumstance would clog our discourse with many unnecessary and unprofitable matters. Therefore I will epitomize or contract the whole into one brief view, and pitch on such points as the author stands most on, and in which he places the main strength of his battalion. First I will muster up his scattered skirmishes and bravadoes. Those I find to be divided into two special companies. The first is a bravado, setting forth his cause with many specious and glorious titles, as his ascribing it to God's gracious calling. That it is the true lively justifying faith which he maintains (which words he often repeats) that it is of the household of true faith. That it is the gracious leavening of the gospel. That it is the effectual calling to true Christianity, and assured free salutation, that this leaven is the wedding garment of Christ's perfect holiness, and that this is the good and old way which Abraham walked in. That it is the established protestant doctrine of our church of England, grounded upon the Word of God, which every one ought to embrace if he will be a loyal subject to his protestant king. Again, this is the protestant saying, this is the established doctrine of our church, that he is as one true prophet to a great number of false prophets. That he with a few more go with a right foot to the truth of the gospel. Such as call the people to a cheerful, zealous, godly life only for and by the joy and excellency of free justification (but mark how) deeply considered. Only those few do apply the law purely and truly, that these are the few fore-said true ministers of Christ, and (such as follow them) the true believers. They only bring in the true means of true sanctification, and of doing all good works. These are the true teachers, who do truly establish the law.

These are the only true ministers, and their followers are the only true people of God. This doctrine is and may be proved in every point with two or three plain scriptures, and two or three plain testimonies of orthodox protestant writers. These alike are those things which are gloriously guiding by which he so fairly set his main cause, which later will come to be tested.

The second company, wherewith he skirmishes all along, is of such reproaches as he casts on all those that are adversaries to his opinion. I take them in order as they lie. That to avouch the contrary is a sinful prejudice of God's truth. It is a blaspheming of the true lively, justifying faith. Such are too leavened with the sour leaven of the devouter sort of Pharisees, which with the false brethren among the Galatians leavened and corrupted the faith of the Galatians, and that with a conceited holiness of doing and keeping the moral law. This is a dangerous leaven of the Pharisees, which under the velour, conceit, and opinion of sincerity and obedience to God, and zeal of God, is but hypocrisy. Christ's marriage garment is not a day eagerly opposed and subtly betrayed with a Judas' kiss. In this regard, these are the perilous times in which men and women are ever learning and never able to come to the truth of the assurance of their free salvation, and that there is in a manner now no faith on the earth, because the dead faith, before God, is no faith. Although it is vanished and guided over with a blind preposterous zeal, and opinion of obedience, and walking in all God's commandments, as Paul before his conversion was in this blind, zealous, dead, faith (which phrase is very frequent with him), that it is another gospel. That the blind, zealous faith thinks it knows something, when it knows nothing as it ought to know, that they are not some few teachers among us that trouble the people of God by preaching

another gospel. But (especially when God means to punish an ungrateful church and nation) as with many false teachers, as of old, there are many hundred false prophets to one true prophet, hanging, relying, and depending, even bragging of their obedience, works well-doings, and keeping of the law. These bad ministers and teachers that trouble the people of God are, and for the more just judgment and scourge of the great unthankful multitude ever have been the greatest multitude. These are divided into two sorts. The first sort are such, as are evil beasts, slow bellies, that used to preach a little for their living sake, and for their belly, but do not care for the saving of souls. But for their ease, their pomp and worldly esteem, and those ministers make only Christian *hogs*, that trampling free justification and the pearls of the gospel under the feet of their dirty affections, caring for nothing, but rotting in the earth and filling the belly. But there are other sorts of bad teachers whose right eye of true faith is out, they more deeply delude themselves and others in the dead faith, yet they have the light of nature more strongly stirring in them. It is described in Romans 2:14-15, where it is said that the Gentiles *which have not the law do by nature the things contained in the law*, which show the effect or work of the law written in their hearts, their consciences also bearing witness, and their thoughts accusing them, that is, with fear of punishment when they do ill, and will preach it as the true gospel, I warrant you. And excusing them, that is, hoping to speed well, when they do well. This light of nature they varnish over with titles of the gospel, whereby especially young ministers being carried with a preposterous zeal of God’s glory. As in Romans 10:2-3, in works and conceited well-doings, they slight over faith, and free justification with a wet finger, thinking with the Papists by a carnal understanding of them, that they are quickly, or rather learned too fast. And so they do preach neither true law, nor true

gospel, but a corrupting, blending, or marring of both the law and gospel. By which they put out the right eye of the greatest multitude of zealous professors. They drown them with themselves in the dead faith, and instead of a true faith in Christ's righteousness, they make them to rely and hang upon their own holiness, works, and well-doings. By which people are ever troubled in conscience. Or else they glory with the Pharisees as in Luke 8:11 in a preposterous, false, bastard sanctification and anabaptistical mortification and obedience in doing the law of God, flowing from no true love or charity. And so, as the former profane ministers make dog Christians, so greedily feeding on the filthy pleasing carrion of the secret lurking vain glory of their own holiness, obedience, works, and well-doings, that these most Judas like and traitorously trample the pearl of free justification and free grace under the feet of their Pharisaical affections. They not only fall a barking like dogs at the few aforesaid true ministers of Christ, and so trouble the true believers with all manner of calumniation, railings, and slanders. As they are against sanctification and good works, whereas they only bring in the true means of true sanctification and of doing all good works. And that those true teachers destroy the law, when they truly establish the law, and with such like innumerable calumniation, but also stick even violently like dogs flying into the true ministers and people of God's faces, and are ready (if they can) to tear out their very throats with bitter hatred and cruel persecution. Are not these truly Christ's dog Christians? The disciples of such false masters plainly declaring that while they contend for the law, they are both in the words and deeds the greatest destroyers of the law, and that their bragging obedience is more grievous disobedience. All their holy sanctification is double sin and iniquity, and that their whole worship of high esteem with men is idolatrous and an abomination before God,

traitorous to their king, and dangerous to the betraying and destruction of their whole country and kingdom in which such live. Therefore, in my hearty love, and in the sincerity of my bettered affections, I pray you take heed of this blind, zealous, dead faith and not content yourselves in the carnal knowledge of free justification.

So far we see the important point of this skirmish, in which you may (good reader) observe how he magnifies himself as the only true prophet opposed by many hundreds of false prophets. Those he ranks together with their hearers, and several congregations, into two companies; the one a heard of hogs, the other a kennel of dogs. These two he makes up the universal body of the church of England, as which God has given up to be plagued with such ministers of the blind, dead faith as his usual manner of language is to call it. So as in sum, he makes the church and nation of England to be an accursed use of hogs and dogs. Again, for all this, note how slyly, like the subtle serpent, he seeks by insinuation to patronize his doctrine under the authority of the church of England's established doctrine, as grounded on it and consent to it, and so consequently under the king's protection (a pestilent piece of policy and practice) though by necessary consequence he makes the defender of the faith no better (that which my very thought abhors) then one of his hog or dog Christians. On the other hand, he labors to make all his adversaries odious, as being in their doctrines enemies to the king and state (a notable practice of heretics in all ages) and such are all ministers in court, city, country, all courtiers, citizens, and country-men that do not follow this man in his conceited true lively faith.

CHAPTER 2:
Against Antinomian Doctrine

We come, in the next place, to his main battalion, which he ranges into three squadrons. Namely, he sets down the state of the doctrine in three propositions, which he calls his three Protestant positions. The first is, that the horrible filthiness of sin is such to God's infinite, pure, and righteous nature that God cannot but abhor, curse, and detest the creature that has any sin in this sight. That is what these and such scriptures teach (Deut. 27:26, 2 Pet. 2:4, Rom. 5:12-15, Isa. 59:2, Job 15:16).

The second is, I believe, that for remedy of this my misery by sin. God, by the power of his imputation does, though mystically, yet so truly clothe me with the wedding garment of his Son's perfect holiness and righteousness (Isa. 61:10) that all my sins, both of my person and works being truly abolished, not out of me (1 John 1:8), that there may be place for faith (Heb. 11:1, Rom. 4:18-19), but yet utterly abolished out of God's sight (Col 1:22). I and all my works that are unjust are made just before God, that is perfectly holy and righteous from all spot of sin in the sight of God, freely by faith only without works. And I say, by faith only without works, because only true faith sees this, and only true faith enjoys this. "And thus by Christ's stripes am I healed," (Isa. 53:5). "And so God is well pleased and at peace with me. For being justified by faith, we have peace with God," (Rom. 5:1). "And I am truly blessed," (Rom. 4:6). "For as many as are of this faith of free justification are blessed with faithful

Abraham," (Gal. 3:8-9). "And shall be certainly glorified, for whom God justifies, them he also glorifies," (Rom. 8:30). All which Protestant position of free justification is abundantly and clearly taught by these and such like scriptures: Isa. 43:25, 44:22-23, 62; Job 1:29; Heb. 1:3, 9:26, 10:14, 11:4; 1 John 1:7; Ruth 1:5-6; Dan. 9:24; Rom. 3:21, 5:17-21, 8:4, 9:30; Eph. 5:26-27; Col. 1:22-23, 2:10; Phil. 3:8-9; Titus 1:15.

My third position is, that this true faith of free justification does infallibly enflame the heart with true love (Gal. 5:6), which makes the true believer to break off from, and mortify his former corrupt and profane conversation, and brings forth a declarative obedience, and readiness to every good work, and a free and cheerful walking in all God's will and commandments declaratively toward man, which is true sanctification, as these and such like scriptures teach: 1 Tim 2:11-15; 1 John 3:5, 6:9; Eph 2:10; Rom. 6; Eph. 4:22-24; Matt. 5:16. This is the Protestant saying. This is the established doctrine of our church. These are the three positions, that (here he makes the woman disciple to speak) I have too lately received and which have so changed me out of the blind zealous dead faith, into the truly lively justifying faith.

Thus you have his three Protestant positions (as he calls them) set down word for word which an indifferent reader, yes a sound Protestant perusing, and knowing no more of the author's mind then what is here expressed. He would at first sight perhaps take all for harmless and sound doctrine. But when he will consider how all these positions (as Protestant as they are) stand in opposition to all that doctrine which is generally

taught by the most sound, learned, and orthodox divines in England, and so (I may safely say) in the world. That he may well suspect a pad in the straw, and a serpent to lurk under the green leaves, and something more in it then at the first appearing.

For touching the first position, what one Protestant divine does not hold and teach, that sin is most detestable to God, which his pure eyes cannot behold, and that it makes a man odious in God’s sight. Witness the bitter and cursed death of the Son of God himself, which he suffered for sin. Otherwise we had all remained under the curse, left to eternal perdition. The just punishment and reward of sin, if it had not been removed by Christ. So as in this the author has no color of accusation against his hogs and dogs, his adversaries, but this first position serves only as an usher to lead in the rest, or as a harbinger to take up the best room in men’s conceit for the rest of the train by prepossessing the readers mind with an expectation of suitable doctrine in that which follows. In which we will find that he plays but the cheater, who showing one piece of good gold out of his purse would persuade his guilt, that his purse is full of such, when all the rest is but counters' counterfeit gold double guilt.

For the second position, what Protestant minister of the church of England, of what rank soever, would he be reckoned among his hogs or among his dogs that does not hold or teach that the only remedy to remove man’s misery by sin is Jesus Christ, his death and passion, his obedience active and passive, his whole righteousness freely imputed of God to every believer? What Protestant, divine or other, but holds justification to be by faith freely without works? And that those whom God justifies, he so acquits them in abolishing their sin, that he does not remember more but

casts it behind his back, does not see any more, in as much as he does graciously for his son's sake, not impute it to them. So as, what needs all that heaping up of places of Scripture? As if none but the author took notice of them, or as if his doctrine were so unknown or doubted of, as it needed such a cloud of proofs.

Yet some particulars in this position would be spoken about much with all. As where he says that all sins in the believers are utterly abolished out of God's sight, by not being imputed. This is most true. Yet it puts me in mind of that which I heard, long ago scattered abroad by this very author, that God sees no sin in his children, which Aphorisme taken up of the vulgar may breed in them that do not believe presumptuous thoughts and resolutions void of the conscience of sin. Therefore this point would be a little opened. It is true, God sees no sin in his believing children, for which he instructs the curse, or any satisfactory penalty on them. So when Balak would have had Balaam to curse God's people, he answered, "How shall I curse, where God has not cursed?" And in verse 19, "God is not as man, that he should lie or repent, has he said and shall he not do it? Behold I have received commandment to bless and he has blessed and I cannot reverse it." And he renders the reason, "He has not beheld iniquity in Jacob, neither has he seen perverseness in Israel, the Lord his God is with him, and the shout of a king is among them, surely there is no enchantment against Jacob nor divination against Israel, for Christ has born Israel's sin in him as God the Judge fully punished it, his justice is fully satisfied for all Israel's debts." So that all being satisfied and discharged in our surety, Christ's righteousness and satisfaction made ours, God does not see sin in his believing children, as *a judge to punish them.* Yet he may be said to see as a father, *to chastise them.* Or when he

chastises his child, he seems to see his sin, though done away in Christ, and pardoned in God's court to the end that his child may come to see it, and so have the evidence of pardon sealed to him in the court of his own conscience. And this is that which all sound Protestant ministers teach and believe.

A second thing I note in his second position is, if not an absurdity, yet an obscure speech. His words are, "All my sins both of my person and works are truly abolished, not out of me, that these may be in the place for faith. Why? Are sins abolished actually by imputation, before faith is worked, that the abolishing of sin makes way to faith? It is true, Christ has taken away our sin, and by death abolished death, before we have faith to apply it, for our faith is from the merit and virtue of his death. Otherwise, I do not know what sense to make of his words, unless he means that faith alone takes place in the believer, working and doing all infallibly and freely (as else where expresses himself) without the law of the ten commandments.

I note a falsehood in it, for he says, "All my works which are unjust are made just before God." What these works are, I find in other of his scattered pamphlets, in other words all natural, civil, religious, sanctified actions. Which, being in themselves (as he says) foul and filthy are made perfectly holy and righteous by free justification. Now, this is a thing both impossible and also unjust for God to do it. It is impossible for God to make a work that is unjust to be just. Indeed, antichrist arrogates this omnipotent, or rather impotent power, as derived from God to make righteousness of unrighteousness. But God's omnipotency does not stretch to make an unjust work to be just. For then he might seem to be both

improvident and unjust in appointing his Son to take away sin by the sacrifice of himself, in case God could have made of sin no sin by his mere omnipotence. Indeed, God can make a thing to cease to be, or he can make a thing to be which did not exist, as he did the whole world. But he cannot so abolish a thing as to cause the former being of it not to have been a being after it has once actually been. So of a wicked work, God is so powerful, so good, so just, as that he cannot make the wickedness to be good. For that implies a contradiction. But he can and does so abolish the wickedness of our works by Christ by not imputing of them as if it has never been. But to say that our works are of unjust made just, this as it is a phrase not used in Scripture, so in the Antonomian's sense it tends to the bringing in of a heavenly state of perfection in this life. For he would infer on this that a man once in Christ, justified, is altogether without sin in God's sight, abusing that place of John (1 John 3:6, 9); where he concludes that the justified man not only cannot sin, but also abstains from all appearance of evil. These are his very words. And here is that cursed heresy of the Pelagians and Pontifications revived by the Antinomians, that there is such a perfection in this life as a man may live altogether without all sin. For all his sins of unjust are made just, he says. The nomination of which is a sufficient confutation. "For in many things we all sin" (James 3:2). "And if we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8).

Fourth, I note another falsehood where he says that by faith alone without works, freely, I am perfectly holy and righteous from all spot of sin in the sight of God. And why? Because only true faith sees this, and only true faith enjoins this. How? Are we justified by faith freely because only true faith sees this? What if true faith, while during the time of some

temptation the exercise of it is suspended, does not see, nor enjoy the fruit of justification? Must we therefore pass sentence on ourselves that we are not justified? No, certainly we are therefore justified from all sin, because God not imputing sin sees no sin in us. Not because we see and enjoy our reconciliation and peace with God, for though God is continually pacified towards his faithful children in Christ, yet they do not always by the act of faith see and enjoy God's favor towards them. This was David's case, and is, and may be the case of every child of God. Yet whenever we do see and enjoy our justification, by having peace with God through Christ, we do by the eye and apprehension of faith see and enjoy it. But our seeing and enjoying is not the cause that we are justified, but the consequent effect and fruit of it, being apprehended by faith.

For his third position, in this stands his tri-Arian forces. Here his files are so doubled, and the ranks are so close that it seems to be impregnable, impenetrable. But howsoever they stand thick without, yet they are thin and hollow within, so that being but once by a wedge divided, they are no longer able to abide the field. Therefore, observing it well, I find sundry advantages to be taken. First, from his commending of faith in the efficacy of it, that it infallibly enflames the heart with true love, making the true believer to break off his former corrupt conversation. Secondly, that he uses one word twice, in other words, declarative, obedience declarative, and a free and cheerful walking in all God's will, and commandments declaratively toward man. Which may seem to some to be either idle, or a riddle, but we will declare the mystery of it by and large. In the mean time, all this here in his third position has no other appearance, but of sound and orthodox doctrine, agreeable to the Scriptures, and so to the doctrine of our church, if there is no more in it,

then what the outer rind makes show of. For what Protestant church, or what one sound Protestant of our church does not teach, or believe, that that most noble and divine lady of true saving grace and living faith, does infallibly (to use his own word) enflame the heart with love, which makes the true believer to break off from, and mortify his former corrupt, and profane conversation, and brings forth a declarative obedience, and readiness to every good work, and a free and cheerful walking in all God's will and commandments declarative toward man, which is true sanctification. In this we all agree. Where is the difference then? Yes, but the author comes afterwards in the same position, and (although he protests these to be his positions of the Protestant faith, and the established doctrine of our church) he proclaims a defiance against the blind zealous, dead faith, as merely opposite to this his true lively justifying faith. And this dead faith, whose is it? By whom is it taught? By whom entertained? Even by the universal bulk and body of our church, which he divides into two sides, the left side consisting of profane sensual hogs, and the right side of zealous anabaptistical dogs, as he describes them. Now, if the case stands so, that all those Protestants generally, whom he calls dogs and hogs do hold the self same doctrine in truth as the author sets down in words, and yet theirs is the blind, zealous, dead faith, and his the truly lively, justifying faith. It concerns us a little more narrowly to examine his words, to see whether some mystical sense is not couched in them, or whether he has dealt not so candidly, nor so ingeniously (as by his roaming and raving language may justly be suspected) but has kept up some reservations as precious pearls, which if he should vent among so many hogs and dogs as he lives among, he might justly fear, lest the one sort should, and that worthily, trample them under their feet, and the other turn upon him, and all to tear him. But now, it being brought to the upshot

whether he, or we have, the true living justifying faith. He must permit us perforce (we bringing our warrant from God) to make a privy search, and to rifle his cabinet, to see whether he has this pearl of the kingdom, yes or no. Nor are we engaged to do this in regard only of our faith towards God, as we are Christians, but also of our fidelity and loyalty to our King, the Lord's anointed, as we are subjects, for as much as he challenges all men, that he that will be a loyal subject to his Protestant king, ought to embrace this doctrine of faith, which he only *per se* as the doctor, teaches.

In which then is the main difference between us, that makes his the only true lively justifying faith, and ours the blind, zealous, dead faith. Surely in this, that his faith is so lively, active, vigorous, and potent, perfect and complete, that of itself it produces all the fruits of sanctification, without having anything to do with the Word of God, especially the moral law, as a rule of our actions, or as a glass of our imperfections. When, as we on the other side acknowledge that our faith at the best estate during this life, is not so perfect and every way complete, but as a lamp it needs the continual supply of the holy oil of God's Spirit of grace to cause it to flame forth the more in the works of sanctification, which grace of the Spirit is ministered and supplied to us by the ministry of the Word of God, as the oil-pipe through which it runs. And for as must as in the state of grace and faith, we know in part, and prophesy in part, and consequently our faith is imperfect, being mingled with much ignorance. Therefore we have need of the moral law, of which both the Old and New Testament are a large commentary, both as a rule whereby to frame our thoughts, words, and works, and also as a glass in which looking in the face of our souls, and beholding our specks and imperfections, we may get them washed in the fountain of Christ's blood, and may make

straight paths to our feet, lest that which is lame be turned out of the way, but rather that it be healed. This is that perfect law of liberty, in which who so looks and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed (James 1:25). This is that glass, in which we beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. So far are we from holding a state of perfection of faith in this life, as though our faith could do all things of itself, and did not need a daily supply of grace, which must be procured by the Word of God, either preached, or read, or meditated and conferred upon, and that also by the means of prayer, "Lord increase our faith." But this, our adversary shuts out the law, as *out of date* to a true believer, and of no use at all, not as much as to be a rule of life and conversation. His lively faith does all, and has no need of the Word of God to direct or assist it.

Now that this is the sum of his doctrine concerning his lively faith, you may gather from his own words, saying, faith infallibly enflames the heart with true love, making the true believer to break off his former corrupt conversation. This word "infallibly," implies that faith does by a continued and uninterrupted act enflame the heart with love to do all works of sanctification. So it has no need of God's Word as a rule to be guided by, but the Spirit is instead of the word. But you will say, so much is not expressed in the letter. True, but you must know that this is the doctrine which he privately instills into his disciples. As in one of his scattered writings, I find these words, that this faith of free justification causes us to walk infallibly in the steps of the works of our father Abraham. By which, like Abraham, freely without the law of the Ten Commandments we walk holy, righteously, and soberly in all God's

Commandments declaratively toward man. Yes, coming sometimes to contest with me, and to charge me for preaching the dead faith he uttered so much to me by word of mouth, that after a man is once enlightened by faith, the Spirit guides him so as he has no need of the Word, or of the moral law for a rule to direct him. This doctrine is so familiar among his disciples, as they profess it, and are proud of it, so far are they from making scruple or dainty of it, as once to deny it. So that this is one of the marks and properties of his lively faith, that it has no need of the moral law to be a rule to it in point of conversation, or in the works of sanctification. Otherwise, neither is it the truly lively faith, nor is this true sanctification.

A second property and prerogative of this his lively faith is this, that it owes no obedience to the moral law in point of duty. He denies the works of sanctification to be duties. What are they then? Fruits, he says. So we too say that they are fruits, yet duties too. Here is the difference then. Because we say the fruits of faith are duties, therefore he says our is the dead faith. All this he has avouched, and that most vehemently (as his manner is) to my face. And howsoever, he has not in plain words expressed so much in this his letter, as being more shy and cautious what he published abroad, having been hampered by me and others, and puzzled with some arguments which he could not answer. But he said he would answer them when they were written. Yet you may easily gather so much out of his writing. For he calls the obedience of a believer only declarative, and to be done declaratively toward man. Note it well. This declaratively toward man excludes all duty toward God. For else what use is there in this place either of declarative obedience, or much less toward man? For all obedience in conversation is declarative, and all declarative

is toward man. So as all this man's obedience is toward man, in point of declaration, but none toward God in point of duty. For if it is of duty in obedience to God's law, then his faith also should be the dead faith. But herein stands the prerogative of his true lively faith, that as it does not so much as reflect the eye upon the moral law, as to learn obedience from the rule thereof. So much less does it acknowledge that it owes any obedience thereunto as a duty to God.

CHAPTER 3:
The Biblical Position

On the contrary we for holding and teaching, that the moral law of God's Word stands not only for a rule of direction for sanctified obedience, but also requires of the faithful a cheerful yet dutiful conformity thereunto. We (I say) for this very cause must hear, hogs or dogs, hog-Christians or dog-Christians, as holding the blind, zealous, dead faith. So thus stands the state of the question between us about the living and the dead faith, and herein we come not to join issue.

First then, we are all agreed on both sides that the true lively faith is no other but that which the Scriptures teach and allow for the true, lively faith, which promised, and granted, I argue this.

That faith, which the Scriptures teach and allow that, and no other, for the true, lively, justifying faith, which resting only on Christ for justification by the only imputation of his righteousness, does not withstanding look upon the moral law of God as a rule of Christian conversation and sanctification, acknowledging the conformity to it as a duty which God requires of every true believer. According to that, "That we being delivered from the hands of our enemies, should serve him," (Luke 1:74).

Therefore, this saying and none other is that, which the Scriptures teach and allow for the true, lively, justifying faith.

The proposition is undeniable, the assumption I prove. And first, from the very giving of the moral law in Mount Sinai. For it was given in and by and under Christ the Redeemer. As the Apostle says that it was given in the hand of a mediator, which mediator was personally Moses, but typically Christ, of whom Moses was a type and figure. And Christ was that heavenly pattern or antitype, according to which were all those things delivered to Moses on the mount, yet not only the ceremonial law, but also the moral law given by Christ himself, where he says, “I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.” Whereupon follows, “Thou shalt have non other gods before me, thou shalt not make.” For these words, “I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage,” are a preface to the whole Decalogue or Ten Commandments, setting forth the author of them to us. Not only by his name “Jehovah,” but by the near relation of confederacy, or covenant of grace made to us in Christ saying, “Thy God.” And that this is the very covenant of grace made to us in Christ, under which the law is given, appears by this, that the words of the preface contain not only a history of that people’s temporal deliverance from the Egyptian bondage, but also and especially the mystery of the redemption of all the true Israel of God by Christ, or their spiritual deliverance from bondage of sin and Satan. This is a thing most clear, though few observe it. For was not the Paschal Lamb slain, and the blood sprinkled upon all Israel’s doorposts? And the angel passed over them? And Egypt’s first born were slain, and God’s first born delivered? And was not Christ prefigured thereby, as the lamb slain from before the foundation

of the world? Yes all those passages of God's people from Egypt to Canaan came to them in types, as the Apostle says, besides other types, observe here two notable ones which jointly are pregnant to our purpose: first, of Christ's ascension, and second, of sending the Holy Spirit. The history of the exodus, well observed, makes it plain that on the fortieth day after their coming out of Egypt , Moses, Aaron and Hur went up to the mount, where Moses' hands are supported by Aaron and Hur while Jehovah with God's people fight against Amaleck. Now Moses the prophet, Aaron the priest, and Hur the prince (for so was his name by interpretation) all put together were a type of Christ, who on the fortieth day after his resurrection ascended into the mount of Heaven where, as our prophet, priest, and prince, he holds up the hands of his intercession for his church militant, while she fights with spiritual Amaleck: sin, Satan, antichrist, the world, the flesh, *etc*. The other type, I note, was just thirty days after, which from Egypt makes fifty days, and that was the giving the law in Mount Sinai, and therefore called the Jews Pentacost. And we know that on the day of Pentacost, just fifty days after Christ's resurrection, and ten days after his ascension, that the father and Christ sent down the Holy Spirit in his manifold gifts and graces to lead his people into all truth, and to reveal fully the law of Christ unto them. Now therefore, the type, and thing typed, are (for their use to the faithful people of God) one and the same thing. "So as the ancient Israelites did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ," (1 Cor. 10:3-4). So that giving of the Law on Mount Sinai, being a type of the coming down of the Holy Spirit bringing and revealing the law of Christ to his church, both of them in sum and use are to the faithful one, and the same law, for though they differ in the manner of administration, and in the

measure of manifestation, yet not in the matter itself, Christ being the sum and matter of both. And so we clearly see that the moral law given on Mount Sinai, being given by Jehovah our God in Christ the Redeemer, and that under the covenant of grace, being given to the Israel of God in the Old Testament, to which the coming down of the Holy Spirit in the New Testament fully answers. That it remains as a perpetual rule of a holy life to all God's people to the end of the world. So that here, by the way an invincible argument is here drawn, to prove the perpetual morality of the Sabbath to the end of the world, against all Antisabbatarians, because it was given under the covenant of grace to be kept. But we will reserve the further discussing of this point to the choice of all, lest the intermingling of it here should interrupt the main matters in hand.

Objection: But the Apostle says that the law is not of faith. How then does the law come to be given under faith?

Answer: The law, in that place, is to be taken for the first covenant, in other words, of works, given to Adam in paradise in the state of innocency, which has no communion with faith belonging to the second covenant, namely of grace. But the law, as it was given at Mount Sinai, the literal veil being removed, was not delivered as the first covenant, but as a rule of conversation to the faithful under the second covenant.

Objection: But the Apostle calls the giving of the law on Mount Sinai the first covenant in opposition to the second, as Hagar to Sarai, the bond-woman to the free, Sinai to Zion and Jerusalem.

Answer: The Apostle compares it so only in regard of the literal killing sense, to which the carnal Jew was captivated and thereby slain, while not looking to Christ the Redeemer, that brought his people out of the spiritual Egypt and bondage. They sought to be justified by the works of the law, which Saint Paul beats down to the ground in that epistle to the Galatians. But to the believing Jews, the moral law was none other, but the sweet yoke and light burden of Christ, which they behold him as it were on the top of Jacob's ladder, a Redeemer of his people by his own innocent blood, whereby he expiated all their breaches of the law, fulfilling the law for them. And in no other regard does the law in Mount Sinai stand opposite, but as the letter to the Spirit (2 Cor. 3:6). While the carnal Jews could not discern the path of the Spirit under the bark of the letter, or by way of comparison, the one excelling the other in the manner and measure of my dissertation, as in 2 Cor. 3:30, on which the learned Calvin on those words, saying that the Jews liberty was hidden under the veil of ceremonies, and of the whole economy on dispensation of the law, by which they were governed (Gal 4:24). So that in external show nothing but servitude appeared. Yet the servile generation of the law did not hinder, but that the godly fathers, who lived under the Old Testament had for their mother, the spiritual Jerusalem, which is free. So that it was partly the Jews blindness and partly the veil covering those Mosaical mysteries, which made that Law in Sinai seem to be no other, but the covenant of works made with Adam in his innocence.

Questions: But here by the way it may be asked, in which does the first covenant and the second chiefly differ?

Answer: There are sundry opposite differences between the two covenants.

The first covenant was of man's works, the second of God's grace, and these two in the point of justification are opposite one to another (Rom. 11:6).

Secondly, the first covenant was made with Adam, and all his posterity universally, the second only with Abraham's seed, called the woman's seed (Gen. 3:15) in other words, Christ, and all the elect (Rom. 4:1).

Thirdly, the first covenant stood upon man's own righteousness, the second stands upon another's righteousness, in other words, Christ's righteousness, made ours by imputation.

Fourthly, the first covenant stood upon the mutability of man's will, so as it was quickly broken, but the second stands firm upon the sure foundation of God's immutable will, good pleasure, and eternal purpose in himself, so as it can never be broken, being an *everlasting covenant*.

Fifthly, the first was a covenant of justice without mercy, the second a covenant of justice and mercy together. Justice was fulfilled by Christ, and merely extended in and for Christ to all the elect.

Sixthly, the first covenant had no other reward revealed to the first Adam (from the earth, earthly), but what was confined to the earthly paradise, but the second has the kingdom of heaven set open in Christ (the second Adam, the Lord from heaven) unto all the elect.

These are the like differences between the first covenant and the second well considered; and conferred together, will plainly show that the law given under Christ the Redeemer on Mount Sinai was not that first covenant of works. For besides the fore alleged reasons, there is mention made of God's mercy in the second commandment, and of the promise of the land of the living, the kingdom of heaven typified in Canaan, in the fifth commandment, which mercy and justice were not comprehended in that first covenant of works. But so much of the first proof of our assumption, which was, that true justifying faith though it rests upon Christ's righteousness only for justification. Yet it looks upon the moral law as a rule of Christian conversation, and acknowledges the obedience thereunto as a duty, which God requires of every true believer.

The second proof is in Matthew five, where our master Christ in his divine Sermon upon the Mount expounded to his disciples and all faithful hearers, and does as it were, give them a commentary upon the moral law, which the same Christ delivered to Moses in the mount, which he sets before his scholars as a rule of the duties of sanctification and Christian conversion. In which "their righteousness must exceed the righteousness of the Scribed and Pharisees, otherwise they could not enter into the kingdom of heaven" (Matt. 5:20). But how will Christ escape the censure, as one that preaches the dead faith? Surely I do not know, while

his faithful ministers preaching the same doctrine are censured as preaching the blind, zealous, dead faith, and are called dogs for their labor.

But because Christ preached and pressed the moral law as a rule of Christian obedience, and also called that their righteousness. Therefore did he teach, or mean, that this was their righteousness in the sight of God? Nothing less. For he that said, “Except your righteousness exceeds the righteousness of the scribes and Pharisees, you shall not enter into the kingdom of Heaven, when you have done all these things that are commanded you, say we are unprofitable servants, we have done that which was our duty to do,” (Matt. 5:20). Mark calls our obedience to the law of God *our duty*. Yet so, as we are not justified by it. And yet we preach the same doctrine of our master Christ, but must be rated as dogs, as preaching the dead faith.

The third proof is from the exquisite form of prayer prescribed by Christ, in the fifth petition, “Forgive us our debts, as we forgive our debtors,” (Matt. 6:12). All sins are debts to God. All sins are breaches of the moral law. Therefore the keeping of the moral law is a debt that we owe to God. The proposition is Christ’s. The assumption is the Apostle’s. So as nothing remains for the adversary to deny, but the conclusion.

The fourth proof is from the Apostle’s words in Galatians 5:6 (that which the adversary also alleges for the proof of his third position), “In Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which works by love.” Love to God, and to our neighbor, is a duty we owe to God and to our neighbor. But the moral law is the rule of this love. Therefore, faith working by love looks upon the

moral law as a rule of those duties of love we own to God and our neighbor. That love is a debt. The Apostle proves this: “Owe no man anything but to love one another,” (Rom. 13:8). So that is a debt that we owe to each other. And if love is a debt to man, then it is much more to God. Again, that the moral law is a rule of this love, the same Apostle proves in the same chapter, verse nine, “Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thy self. Love works no ill to his neighbor, therefore love is the fulfilling of the law.” So that the conclusion remains firm, that faith working by love looks upon the moral law as a rule of those duties of love we owe to God, and our neighbor.

CHAPTER 4:
Our Reasonable Duty

The fifth proof is from the Apostle's words in Romans 12, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now from this general exhortation, he descends to particular duties, as so many branches springing from our reasonable service of God. From there to the very end of the epistle is where I argue this.

All Christian duties of love to God, and to man, are branches of our reasonable service to God.

But the moral law contains all Christian duties of our love to God, and to our neighbors.

Therefore the keeping of the moral law is our reasonable service to God.

The proposition is evident by the whole context of the Apostle in the before said part of his epistle. The assumption is undeniable, proved before.

The fixed proof is from 1 Thessalonians 4:1, “Furthermore then we beseech you brethren and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God even your sanctification, that ye should abstain from fornication.” The exhortation is very forcible and full of weight. He presses it by the authority of the Lord Jesus. He minds them of it, as one of those lessons he had delivered formerly by word of mouth, and they had received. He calls it a duty, “How ye ought to walk.” Yes, a duty to God, “How ye ought to walk, and please God.” He calls it a special commandment which he gave them by the Lord Jesus as which the Lord Jesus gave him in charge to deliver to them. He calls it the, “will of God.” He calls it their “sanctification.”

Now, what is all this which the Apostle here aims at? What, but this: That you abstain from fornication? And so I argue this: abstinence from fornication is a part of keeping the moral law.

But this abstinence from fornication is a duty acceptable to God, is a doctrine to be taught by the ministers of Christ, to be received by the people of God, is a commandment of the Lord Jesus, is the will of God, and is our sanctification or a fruit and effect of it.

Therefore, the keeping of the moral law is commanded of God, of Christ, as a duty to all true believers.

To what part of this argument will the adversary answer? To the proposition? That he dares now, for the law says, “Thou shall not commit adultery.” To the assumption? That he cannot, for that is the Apostle’s in the place before alleged. Therefore I will conclude with this conclusion, that the keeping of the moral law is commanded of God and of Christ, as a duty to all true believers. When I urged this argument or the like in the form of a syllogiasm, out of this very place of the Apostle, to this our adversary occasionally face to face, and had, to satisfy his demand repeated it over twice or three times. He could not give a present answer, but desired to have it written down. But I do not expect an answer, because none can be given to this which is here written.

No, can he not in all his budget find an answer? Does he not (as I hear he was accustomed to do at least) carry his trunk-hole full of untrue and stuffed with Protestant authors as Luther, Zanchee, Pareus, with sundry others of good note, that with their grave authority and revered names he may the more easily impose on his credulous and ignorant disciples, who admire that most which they understand least. Can’t he out of all these beat out an answer to these things? For of these he greatly brags in the conclusion of his letter. But until he can bring some, I will content myself to bring his quoted author, even Luther, whose no less puissant, then elegant, and heavenly speech (with which I will for this time conclude this short discourse) shall run full but on and push down all that he has said for his pretended, counterfeit, false, heretical, scandalous, Anabaptistical, libertine faith. Luther’s words are *“Admittimus qutdem Moses legendum audiendum a nobis, ut predictorem testem Christ Deinde ut petamus ab co exeptla optimarum logum morum Cetarum dominium in conscientiam nulle mode concedimus ei; ibi mortuus et sepultus esto, nemo*

que sciat ubi sepulchrum esus sit.” “We indeed admit Moses to be read and heard of us as a prophet and witness of Christ. Again that we may fetch from his examples of good laws and manners. But dominion over the conscience (to a man in the state of Grace as in Rom. 6:10) we by no means yield him. There let him be dead and buried and let no man know where the sepulchre is.” This is what Luther says. And listen to this in his argument upon the Galatians, “*Sum quide mi peceator*.” *I am indeed a sinner* according to this present use, and the righteousness of it, as the son of Adam where the law accuses me, death reigns and will devour me. But above this life I have another righteousness, another life, which is the Son of God, who knows no sin and death, but is righteousness and life eternal. For which also this dead body of mine will be raised up again, and freed from the bondage of the law and of sin, and together with the Spirit it will be sanctified. So both of these remain while we live here. The flesh is accursed, exercised, made sad and contrite with the active righteousness of the law. But the Spirit reigns, rejoices and is saved by passive righteousness, because it knows it has the Lord sitting in heaven at the Father’s right hand, who has abolished the law, sin, death, and has trampled under feet all evil things, has led them captive, and triumphed over them all.

“Now God forbid that I should glory, but in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ neither circumcision avails anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God,” (Galatians 6:14-16).

I thought there should have been an end. But as the proverb is, one absurdity begets a thousand, as one of Lerna his seven heads being eaten off grew in the place of it. Such is the nature of heresy, which of a small seed grows to be a hideous monster, if it is not strangled in the first conception. Like fame, which for fear at first is small, but finding entertainment with dame credulity and loquacity, grows bold and big on it. Or like a small leprous spot in the beginning, which quickly runs over the whole body. Or like a drip of sweet poison, which at first goes pleasantly down, but in a short time insinuates itself to the infecting of the vital spirits and ceases not until it has wrought its mortal effect. Or like a gangrene or canker, as the Apostle compares it. This Antinomian leprosy spreads and gets strength and boldness every day, even unto impudence and madness.

And the reason it finds so many disciples to embrace it is because cutting off sanctification, denying it to be a duty (as one of their disciples said, “away with this scurvy sanctification) and putting all upon an imaginary saying and perfection in Christ. It becomes so much more plausible to flesh and blood, which is so prone and ready to listen after any doctrine that gives liberty to their untamed lusts. So that when such disciples hear their teachers say, “Believe only and so be merry in Christ, sing care away to the duty of sanctification, away with mortification, repent no more, for you are perfectly justified, God sees no sin in you, you are perfectly saved,” and the like. Do no marvel if it is carnal and they are hypocritical persons. They catch as such doctrines, as many nuzzle them in their carnal lusts as is too apparent by the finite which grows necessarily from such a root of bitterness, by which many are defiled.

For persuade a man once, that being in Christ, and so justified from all his sins, he has no more need of repentance, and what a flood-gate is opened to all impiety, when there is no more conscience of sin? Thus, they revive the heresy of the Montanists, who denied repentance to be needful. This they ground upon Hebrews 6:11, “Not laying against the foundation of repentance from dead works.” From this they conclude that believers have no more to do with repentance, where as the Apostle there speaks of the doctrine, not of the practice of repentance, reproving those Hebrews, that they were no better proficients in Christ’s school, when instead of being able to teach others, they were still “ABC-darians”, having need to be catechized in the very common rudiments and known principles of religion as in Hebrews 5:32. A game they say, that they are as pure from all sin in Christ, and as perfect in righteousness and holiness as Christ himself is, alleging that in 1 John 4:17, “Herein is our love made perfect, that we have boldness in the day of judgment because as he is so are we in this world.” Here they conclude such absolute perfection to be in the believer, as in Christ now glorified in heaven. And therefore, when they say that a believer is perfectly saved in this life, they express themselves in plain words to mean that a believer is perfectly glorified in this life and that there is no difference between our state here and in heaven, but only in our sense and apprehension. I should not (I confess) have believed that ever any man endued with common sense and reason would have so much as once conceived, much less uttered such a senseless and monstrous paradox had I not myself heard one of their Antinomian ministers affirm so much to me and others together. For I, asking him what difference there was between the state of grace here and that of glory hereafter. He answered none at all, but in our sense and apprehension. And on this, another minister asking him whether we were perfectly glorified

in this life, he answered that we were. On this I, abhorring such an insolent and Luciferian speech, presently avoided his company and further speech. To this height of pride are they who came and teach the empty and windy faith of justification against sanctification, the fruit of a true lively faith. But are we perfectly glorified in this life, so as it does not differs from that in heaven, but in our sense and apprehension? Then when a justified man sins, it is but in his sense and apprehension, if that, or rather they are in this point without sense and apprehension of sin. Then when we are afflicted, diseased, and the like, it is not so indeed, but only in our sense and apprehension, because a man perfectly glorified can neither sin, nor suffer any sorrow, diseases, or death. Yes, our faith is no more the foundation of things hoped for, and the evidence of things not seen, we have no longer hope of eternal life, but in our sense and apprehension, for we are already possessed of the thing hoped for, we are already presently glorified. Oh senseless stupidity! But they urge, as he is, so are we in this world. He is pure, perfect, undefiled. Therefore are we also. Therefore, they say, we are so perfect as we cannot be more. But Saint Paul shows plainly the meaning of Saint John saying, “But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord,” (1 Cor. 3:8). Now though from here they would infer that we have the same image of Christ’s glory in full perfection, yet the next words (from glory to glory) plainly shows that though the state of grace is a glorious estate, as being an initiation of glory, being begun here in the soul. Yet we go from one degree of glory and grace to another, and never attain to full perfection until, “this mortal shall put on immortality, and this corruption will put on incorruption,” (Rom. 8:29). So that the image of Christ which we bear on us here is a conformity to Christ our Head in the participation of his

glorious graces, but in such a proportion as here we are capable of, and as God has distributed to every man the measure of faith. And the state of grace is in a perpetual growth here as in 2 Pet. 3:18, Eph. 4:12-13, Psa. 84:7. “The path of the righteous,” being a perpetual progress, like, “to the morning light, shining more and more unto the perfect day” (Prov. 4:18). But why do I spend arguments against such as deny undeniable principles?

CHAPTER 5:
The 4th Commandment

But in this way we see how a false and imaginary faith, of which these men do dream, begets in them such damnable imaginations and high presumptions, even to the destruction of grace, while they would stretch it beyond the line. Do not marvel therefore if they abolish any further use of the moral law, since they deny sanctification itself, as a duty prescribed and commanded in the law (Exod. 19:5-6). So that, if the doctrines of these men might prevail, what could be expected but a deluge of atheism and profanity and all lawlessness, licentiousness and dissoluteness to overflow and drown the world? For they cry down and abolish all duties contained and commanded in the moral law, both towards God, and towards men. Do we think these men can be good subjects to their prince, who deny they own him any honor in the way of duty enjoined by the commandment to honor your father and mother? Wherefore one main branch is to honor the king? And if they do not of duty honor the king on earth, how shall they honor their king in heaven? To instance in the fourth commandment, they quite abrogate the moral law to believers, and consequently the fourth commandment, which is the sanctification of the Sabbath day.

By they reply that the Jewish Sabbath day is abolished and therefore Christians have nothing to do with the commandment, no more than the rest of the Decalogue. I answer that it does not follow. For though

the Jews Sabbath day is abolished, yet there remains a Sabbath to be kept of Christians, seeing that the commandments of the Sabbath is moral and so no less perpetual then all the rest. For if none of the rest of the commandments are abolished, then neither is the fourth commandment. So, though the ceremonial part of the Jewish Sabbath is abrogated, yet not the morality of it.

Objection: But how, or in what, was the Jew's Sabbath day ceremonial?

Answer: In two regards. First, because it was appointed them to be a memorial of their deliverance out of Egypt. "And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out through a mighty hand, and by a stretched out arm, therefore the Lord your God commanded you to keep the Sabbath day," (Deut. 5:15). So that the Jews were commanded to keep the Sabbath day in a thankful remembrance of their deliverance from the Egyptian bondage. Therefore the Lord their God commanded that they should *keep* the Sabbath day.

Objection: But in Exodus 20:11 the Sabbath day has relation to the creation.

Answer: True, yet here in Deuteronomy Moses tells them that even then, when this commandment was given, the Lord had a special respect to the deliverance from Egypt. And therefore he says, "the Lord commanded you," as referring to the time past, when the law was given. And in that respect the Sabbath day was to them ceremonial. Secondly, in regard of some ceremonies proper (as some say) to that nation, being

inhabitants of the land of Canaan, a hot climate, as not kindling of a fire on the Sabbath, as also not dressing of their meat in that day, which was in remembrance of the manna in the desert. Of which they gathered enough for the Sabbath on the day before, God miraculously and plentifully provided it for them. But in very truth and (so far as I can yet conceive, until I am convinced otherwise by better reasons then I have yet seen) that observance of not kindling a fire, nor dressing of meat on the Sabbath (which was lawful and allowed upon all other festival days) was not so much proper to that people in regard of their hot country and climate, as in regard of that Mosiacal pedagogue and dispensation, under which that only people and church was subjugated and subjected, so as this not kindling a fire, and not dressing of meat, was a mere Mosiac ceremony, a type of the eternal Sabbath brought in by Christ in his resurrection. This puts an end to all sabbatical ceremonies, as these are, which were a type of the estate of the everlasting Sabbath, in which is no need of bodily provision. For in heaven there will be neither kindling of fire, nor dressing of meat, nor the like. Whereupon Isychias in his work *Levit Lib 6, cap 19* speaking of the *omer of Manna*, which everyone was to gather every day, and two before the Sabbath, he says that an *omer* was so much as could feed one man. By this he would teach and instruct them of the intelligible rest and end of the world, because then it was impossible to boil or work or gather. Some again limit not dressing of meat to the time of their travel in the desert forty years, during the manna, and not to extend to the land of Canaan; here the manna ceased. And this is not improbable, since their journey in the wilderness was to type out the time of our heavenly country, where all the provision for the body should cease. Some also restrains not kindling of a fire to the work of the tabernacle only (as Vatablus in Exodus 35:3), but I see no probability of this, seeing the priests about the tabernacle had

liberty on the Sabbath to perform their rites, as sacrificing, and the like. Yet (by the way) the abrogation of these ceremonies ought not to turn Christians into gluttony and excess of feasting (as too many do) so abusing their Christian liberty. But to be used with all sobriety, such as may not hinder, but help the holy spiritual duties of this day by a due refreshing of the body, for necessity, not for superfluity.

Now these ceremonies dying together with the whole Mosaical economy, which stood in types and ceremonies, yet the morality remains a perpetual survival in and with and under the gospel. For else, if the morality of the Sabbath were antiquated and abolished, then also the whole Decalogue. But the Decalogue, or Ten Commandments, remain still in force, not only in their curse and full rigor to all transgressing infidels, such as are out of Christ, but also as a rule of holy conversation to *all* true believers. And that the moral law still remains as a rule of Christian obedience to every true Israelite, appears by the very manner of giving of it in Mount Sinai. For it was given by the Lawgiver Christ the Redeemer of his people, who says, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” Now the deliverance out of the Egyptian bondage, what was it, but a type of our spiritual deliverance from sin and Satan by Christ. And therefore by his own argument, it follows that the same moral law given by and under Christ to the Jews in the Old Testament is propagated and perpetuated to all Christians in the New Testament, and so consequently the Sabbath, as touching the morality of it.

So the moral law is no less a rule to believing Christians then it was once to the believing Jews, all one joint spiritual seed of Abraham, to

whose posterity this law was given. And thus, also by the self same reason, the fourth commandment for the sanctification of the Sabbath is still in force with the Christian church, as well as the other nine, unless (as the Papists have by their sacrilegious practice mimed away the second commandment out of their vulgar catechism, and by their corrupt glosses gulled the masculine sense of it in their Douay Bibles) we will take their part in the polluting and profaning the Sabbath, by denying the perpetual morality of it, and so leave but two commandments for God (according to the Popish account) in the first table; or rather none at all, when by this means there is no day allowed for his service, no more means to teach us the true worship of the only true God, and the honor due unto his name, which means is the public ministry of his word, together with public and private invocation.

So that the whole worship and service of God, and his saving knowledge for man's salvation (to speak nothing of bodily refreshing, and works of charity, for the relief of the poor) having a necessary dependence, as touching the external means, on the due observation of the fourth commandment in its morality. Who can deny the keeping of the Sabbath to be moral, but we must with all proclaim open enmity to God's worship, and man's salvation.

Objection: But the Sabbath day of the Jews being wholly ceased, as being buried in Christ's grave, in which he rested all that day, and so fully kept it. Of what force is it with Christians any longer? Or what morality remains of it to be observed by us?

Answer: As the Jew's Sabbath day was a precise seventh day, which no doubt was by successive revolution observed by Adam's generations from the seventh day of the Creation, sanctified by God's own rest (for we read of it in Exod. 16, which was before the giving of the law of Sinai) but with all had an addition of a new relation to the typical redemption from Egypt, as we noted before, in which regard it was ceremonial. So (as ceremonial) it was subject to be abrogated and changed from a legal into an evangelical Sabbath, which the Scripture calls the Lord's Day. Although some are bold to deny that the Sabbath was at all observed by the old church until Moses' time, and until the law was given in Sinai. But this seems to be a groundless opinion, if not also godless. For though the Scripture makes no mention of the keeping of the Sabbath until Exod. 16:5. Yet both that mention goes before the solemn biding of it in Mount Sinai, and does also sufficiently infer, that the Sabbath was in use before that time, as being first instituted in paradise. For else, as a learned divine of our church has noted upon this very occasion, "It is absurd for any man to prepare a thing 1000 years before the use of it." And in Exodus 20:11, the very reason and ground of man's observation of the Sabbath is there given to be God's own institution of it, which was his actual sanctifying and blessing of it by his own resting on that day from the works of creation. Though otherwise, the fourth commandment, being a part of the law written in Adam's heart, needed not any express commandment more than the rest did. Except that this has a *memento* set upon it, as being more subject to neglect and profanation, and that the Lord himself was pleased to assign his own seventh day for rest and sanctification to those former ages. But to proceed. Here it may be demanded what is that morality of the fourth commandment, which yet is in force with Christians? For answer, none will question but the

Antinomian, who altogether denies the whole moral law to be in force, so much as a rule to believers under the gospel, the morality of the Sabbath to be yet of force and use with Christians. Only some differ both about the manner of it, how it is imposed, and how exacted of Christians, and about the matter of it. For first, they deny that the fourth commandment has anything to do with the Lord's Day, which is the Christian Sabbath. Again they deny that the fourth commandment reaches further then to masters of families, exempting servants from imputation of sin, in case they work at their master's command. Thirdly, they deny the Lord's Day is by any divine institution, only human, and therefore not of the same force with the fourth commandment. Fourthly (for the matter), they deny that the vacation and abstinence from servile labor or the ordinary works of a man's worldly calling is any part of the morality of the fourth commandment, but a mere ceremony, and so abrogated. Yes, they go further, and say that howsoever the generality of that commandment to keep a Sabbath, in which God might be honored, was moral. Yet the specialty of it, namely to keep it. First, one day of seven. Secondly, the seventh day. Thirdly, one whole day. Fourthly, with precise vacancy from all work, was merely ceremonial, and so the specialties of the commandment have vanished, though for the generality of it, it is a law of nature and remains. So they are here then various things which offer themselves to be studied. And to make way, first where they call the bodily rest, observed once by the Jews, a point of exact and extreme vacation from every kind of work, and which Christians have nothing to do with at all. This is but a bug here, or scarecrow to fright childish Christians from so much as looking back to the fourth commandment in the keeping of the Lord's Day. For first, an extreme vacation was not exacted of the church of the Jews, as in case of extremity, or urgent necessity, they might work. Yes

for the saving of a poor asses life, by pulling him out of the pit on the Sabbath day, as our Savior convinces the carping Jews.

How much more in extremities of more importance, as the quenching of a scathe fire, or defending of a city, or country, by repelling the invading or beleaguering enemy? Yes in such cases not to bestir themselves and to use their utmost labor and skill, not only turned into superstition, but many times proved their bane and ruin. Among sundry instances in this kind, this is one. That the Jews on the Sabbath being assailed by their enemies would neither make resistance, nor yet so much as close up their caves mouth to defend themselves, and so their lives became a spoil to their enemies' cruelty. So superstitiously observant were they of the Sabbath, as if God has made it to be a snare for them, whenever the crafty enemy should take that opportunity to invade them so as in case of extreme necessity, as to save a life, yes a beast's life, the commandment was not strictly obligatory, much more in spiritual observance, touching God's worship, as the priests slaying of beasts for sacrifice, and the like. Extreme vacation then was not exacted of the Jews in their keeping of their Sabbath.

Again, we showed before how the prohibition to the Jews of kindling a fire, and dressing of meat on the Sabbath was peculiar to that nation, or rather church, and was a type of ceremony. Nor was it extreme, because they lived in a hot climate, in which there was no extreme necessity of fire for one day, which they were to supply by their spiritual fire of holy zeal in a due observation of the Sabbath. Though some are of opinion, that this prohibition of kindling a fire reached only to such fires, as were used about servile works, and not about their necessary food. But I

will not blow the coals of this controversy in this point at this time, having showed sufficient reason already of this restraint. Only this I add, if it were a burden laid upon the shoulders of the pedagogy of Moses. It was to teach them and us to put a difference between that hard yoke of the ceremonial law (Acts 15:10) and that sweet yoke, and light burden of Christ (Matthew 11:30).

In the next place, where they say, that one whole day for the Sabbath, or one seventh day, or one day of seven was merely ceremonial. I would ask them how the memorial of the commandment could be kept, without a special time or day? Unless they will say that the morality, being perpetual, is not tied to any one day. But seeing the moral law cannot be kept by the church in this world, without time (for as the preacher says that there is a time for every purpose under the sun) and this time of keeping the fourth commandment is limited by God to the seventh day. How can this day be separated from the Sabbath, as being an inseparable circumstance of the substance of that commandment? Yes, so inseparable by divine appointment, as God's wisdom did best know the Sabbath cannot be solemnly kept, unless it be one of the seven, I do not say, one fixed day of seven to last forever from the creation to the end of the world without alteration. For so it was ceremonial in the Old Testament, but the proportion of a seventh part of our time decreed by God's own institution and perpetually annexed to the morality. And the Lord, who limited a seventh day for rest, and to be kept holy, has nowhere left it arbitrary to man to allow what day or proportion of time he chooses for that purpose beyond the number of seven. For as God has reserved a tenth of our goods (though we own him all we have) as sacred to himself, and by means of which he sanctifies all the nine parts to our use, so also a seventh of our

time (though the whole time of our life is to be spend to his honor) for the sanctification of our whole life. And both of these serve jointly for the more commodious, complete, and solemn administration of his worship and service, which also redounds not only to our temporal, but spiritual and eternal good. Nor is it now in man's power to alter the Lord's Day into any other seventh day of the week, since it is Christ's *own* ordinance, and therefore indispensable.

The learned Juulus on Genesis 2:2 (*Prelact. in Gen. 2:2*) concerning the Sabbath speaks this, *Hec lex*. This law (of the Sabbath) is natural, having a ceremonial designation of one day affixed to it. This seventh day, added of God, is not natural, but positive. A seventh day is natural, and remains, but the seventh from the creation appointed of God is positive, instead of which the Lord's Day succeeds in the Christian church, called the first day of the week, and the Lord's Day (Rev 1:10) celebrated (Acts 20:7, 1 Cor. 16:2, *Causa mutationis*). The cause of this mutation is Christ's *resurrection*, and the benefit of restoring the church in Christ. The commemoration of which benefit succeeded the memory of the creation, not by human tradition, but by Christ's own observation and institution, who both on the day of his resurrection *et octavo quoque die* and on the eighth day, until his ascension into heaven appeared to his disciples, and came into their assembly. And the same was done by the constant observation of the apostles and disciples, and of the church of Christ, to which by the institution and example of Christ, the apostles delivered the observation of the Lord's Day, which is well set forth by Cyril (*lib 12*) in Johan (*cap 58*) by Augustine *ad Casulanum* (*ep 86*) *et ad iannarium* (*Ep 119, cap 13*). And therefore, Chryststom in his fifth sermon of the resurrection writes, that of old in the primitive church this day was called

by three names: the Lord's Day, because it being a solemn memorial of Christ's resurrection, they ascended to his word and worship, the day of bread, because in it the sacrament of the Lord's Supper was administered, and the day of light, because on it was observed the administration of baptism. For the ancients called baptism *illumination* on the day of baptism, the *day of lights*, and the baptized were called "new illuminates." Wherefore, since the Lord's Day by Christ's act, example, and institution, by the most constant observation of the apostles and the ancient church, and by the testimony of Scripture has been observed and put in the place of the Jew's Sabbath *inepte faciunt*. They do absurdly, who affirm that the observation of the Lord's Day continues in the church by tradition, and not by authority of the holy Scripture, that by these helps they may (*si Deo placet)* support the traditions of men. So he does as well.

Thirdly, where they say that the generality only of keeping a Sabbath was moral. This generality or morality must either now be quite lost, or else does necessarily import some special day for Christians, in which solemnly to keep this morality (unless we be bound every moment or day of our life to keep it) as well as for the Jews of old, by God's own limitation.

But fourthly, they say that the vacation and abstinence from servile labor, or the ordinary works of a man's worldly calling is not any part of the morality of the fourth commandment, but a mere ceremony, and so abrogated. This is a strange paradox. For then the whole observation of the Sabbath as touching the rest of it was a ceremony. And where is then the morality of it? Doesn't the morality of it stand in corporal rest, and spiritual exercise? Or else tell us where? No, certainly that cannot be a

mere ceremony which lasts forever. But vacation and rest from bodily labor lasts forever, even in heaven, in keeping of the eternal Sabbath, as the Apostle says in Hebrews 4:9-10 and Revelation 14:13. And in heaven there is no place for mere ceremonies. Therefore, vacation from labor on the Sabbath is no mere ceremony, but one special part of the morality commanded in the Sabbath. So that to rest from labor is of the very essence of the Sabbath, which is therefore called Sabbath or rest, because one chief part of the observation of it stands in rest.

Objection: But they object that the commandment of the Sabbath is not moral because it does not bind to all times and to every day as well as one in the week.

Answer: Though the external solemn rest of it binds but for one day in the week, yet the due sanctification of it is such as it reaches to the sanctification of the whole time of our life, yes to the sanctifying of our persons, actions, affections, by the right use of the means, as the Word and prayer. For (as we said before) as God by reserving and consecrating the tenth of our goods, thereby sanctifies all the nine parts to us. So by setting apart and hallowing the seventh of our time to his service, he extends sanctification to everyday of our life, that in this we might be holy. Again, affirmative precepts do not cease to be moral, because they do not bind *ad semper*, to all times. It suffices they bind *semper*, all ways, in their due time and place.

Fifthly, they deny that the Lord's Day, the Christian Sabbath, has any relation to the fourth commandment of the Sabbath day as succeeding in its place. And their reason is because (they say) the Lord's Day is not by

any divine institution, but human only, and therefore not of the same force with the fourth commandment. This assertion and reason is no less unreasonable and preemptory then the former. How? How can they say that the Lord's Day is not of divine institution, but only human? Ecclesiastical they grant, though apostolical they do not name. But it is in no case divine, that they expressly and stiffly deny. First, therefore we will prove that the Lord's Day is of divine institution. Secondly, that it succeeds in the place of the Sabbath, and so betting of divine institution, as the force of a commandment. First, that it is of divine institution, though we have no express Word of Christ, yet we have his act and work for it, which is ever as good as his word. We showed before, how God's act in his resting in blessing and sanctifying the Sabbath or seventh day was his institution. For to what end did he bless and sanctify it? For himself? What did *he* need? No, surely, *for man*, for whom the Sabbath day was made to rest in, as well as the sixth to labor in. For the Sabbath was made *for man* says the Lord of the Sabbath.

This institution was in paradise. It stands indeed, Genesis 2:2, before the fall of Adam. But if Adam fell the same day of his creation, being the sixth day, as the best divines think. Then it is set by way of anticipation or *Hysteron Preteron*, and so this seventh day began next after the Fall, when the Son of God incarnate was cryptically promised, in which respect the Son of Man, Christ, was the Lord of the Sabbath day being the Institutor of it, under whom Adam began his spiritual life in the observation or sanctification of the Sabbath. And then (I do not doubt) he began to sacrifice as he taught his sons afterwards as we see in Genesis 4. It being not improbable that those skins, wherewith God clothed Adam's shameful nakedness were of the sacrifices which God taught him now

under Christ to offer as a type of Christ clothing us with the robe of his righteousness imputed to us and merited for us by the sacrifice of his death, which sacrificing shall we deny to be of divine institution, because we find it not there expressly commanded? Otherwise it had been will-worship, and so abominable, whereas God had respect to Abel and to his offspring. And that he did not respect Cain, it was on Cain's part for lack of faith (Heb. 11:4). And why shouldn't man then in the state of innocency have a Sabbath to rest solemnly in, and to be vacant for God's worship, as he had a taste (though not toilsome) laid on him to dress the garden and so much the more, being now cast out, having a hard and sore toil imposed on him to till the ground, where he must eat bread with sour or brackish sauce, in other words, the sweat of his face? Otherwise, if he had had no Sabbath to rest in, his state had been most miserable, as attended with incessant toil and travail. And when (in most likelihood) did Cain and Abel bring their sacrifices? Most likely on the Sabbath. For the Hebrew text says *mikets umim* in the end of days, which some refer to the end of the year, as Exodus 22:16. And why not also may it be meant of the end of the week days? But I will not contend. In this way Adam, no doubt, had the Sabbath, not only before his fall, written in his heart, but after his fall a special day even the seventh assigned him under Christ the Redeemer, the Lord of the Sabbath, and God's own act in resting from the work of creation and in blessing and sanctifying the Sabbath day for man's use and comfort, was warrant enough to make it of divine institution, without any other express commandment. The like we say of the Lord's Day. That which gave it a stamp of divine institution was the Lord's own act in blessing and sanctifying the Lord's Day with his blessed and glorious resurrection. When now he has ceased from the work of redemption, a greater and more glorious work than that of creation, now beginning also,

and consecrating the continuing eternal Sabbath. So that this very act of Christ was sufficient consecration of this day, as the Sabbath of our redemption, and therefore justly styled by the Holy Spirit as the Lord's Day, because consecrated not only to him, but by him as the author of it. Therefore also is he rightly entitled Lord of the Sabbath day of the Jews, as alone having a power to abrogate that, and to initiate this day. For in like manner, the Sabbath is called God's own holy day (Isa. 58) and the Sabbath of the Lord our God (Exod. 20) which has relation to Christ the Redeemer (Exod. 20) to show that he is the Lord and institution of it. So that it belonged to him alone to cancel the old, and to consecrate a new Sabbath to Christians, in memorial of a better creation and as the entrance and initiation to the eternal Sabbath. Again, observe how he honors this day. For the very day of his resurrection, his disciples being assembled, he presents himself personally, unto them, comforting and confirming them with the sensible evidence of his resurrection, and breathing on them the gifts of the Holy Spirit. And, because they should take special notice further of this day, just eight days after, when this day came about again, he appeared to them the second time where they were assembled, and standing in the middle of them, as the Lord of his church, salutes them with his peace, and shows them many signs for the fuller confirmation of his resurrection. And yet for the more abundant conformation of the consecration of this day, after his ascension he sends the Holy Spirit on this very day fifty days after his resurrection, whose powerful presence was an evident sanctification of this day by his manifold gifts and graces to his church to the end of the world. And it is specially to be noted, that on those days, in which Christ appeared to his disciples, and the Holy Spirit descended, they were all assembled solemnly together in a holy communion in prayer, and other sacred duties. So that Christ's twice

appearing to, and the Holy Spirit descending visibly upon his disciples when they were assembled, and all upon this day, was warrant sufficient for the apostles, and so for the succeeding churches to continue the sanctification of this first day of the week by their holy assemblies, and exercises, as prayer, preaching, administrating the sacraments, alms, *etc*. They say that this was the special day selected and sealed by Christ, and the Holy Spirit (for in the mouth of two or three witnesses shall every word be established) for the public sacred assemblies, in which they might expect Christ's presence by his Spirit's influence in sanctifying his people in their holy exercises on that day. On this it grew a perpetual ordinance, not first constituted by apostolic authority, but seconded and followed by them in their practice, as Acts 20:7 and 1 Corinthians 16:2 on which place master William Perkins judiciously observes that Paul commanded nothing as an ordinance to be observed by the church, but what he had from Christ. But to make collection for the poor every Lord's Day, or first day of the week, as a consequent or concomitant fruit of other Sabbath duties, as preaching, prayer, sacraments, was (he says) a constitution apostolic and so of divine authority, and therefore no mere human institution. And we say, that the ground and cause of this was Christ's resurrection. So as it is a gross *solecime* in divinity to admit an institution to be apostolic, and yet to deny it to be of divine authority. Thus, the first day of the week, the Lord's Day grew to be that day of holy assemblies for Christians, from that first day of the week, in which Christ rose again, and appeared to his disciples, as we have touched. And from this spring did the ancient fathers derive the sanctification of this day, as by so many continued streams of succession? Saint Augustine says, "*Died Dominicus*." "The Lord's Day was not to the Jews, but to Christians declared by Christ's resurrection, and from that, began to be kept holy." And elsewhere

Praponitur *dies Dominicus Sabbata*. The Lord's Day is preferred before the Sabbath, by the faith of the resurrection, not by the fashion of refection, or licentiousness of drunken mirth. And again, *Domini Resurrectio*. The Lord's resurrection was promised as an eternal day. And Ambros, *Dominiea nobis*. To us the Lord's Day is so honorable and sacred, because in it the Savior, as the sun arising, dispelling, infernal darkness has shined forth in the light of his resurrection. And for this cause, this day of the men of the world is called Sunday, because Christ the sun of righteousness arising, did enlighten it. But what need do we seek a cloud of witness of men when we have divine stars in Scriptures (though shining in a dark place, until the day did dawn) which may give us sufficient light to direct us to this day? For first, it is apparent that the seventh day which was commanded the Israelites of the Old Testament to celebrate for the Sabbath, was given them in memorial of their deliverance from the Egyptian bondage, as we noted before out of Dan 5:15. And thus, it was ceremonial and subject to be changed into another day, in other words, the Lord's Day, which should succeed in memorial of our redemption and deliverance from our spiritual bondage, of which that corporal was a type, which redemption and deliverance was finished in Christ's resurrection. Therefore, who should have power, but Christ, The Lord of the Sabbath, to change the Sabbath into the Lord's Day?

Again, another remarkable place we find in Leviticus 23:10 where the sheaf of the fruits was a pregnant type of Christ's rising again, the first fruits from the dead. This sheaf was to be waved the next day after the Sabbath, and not else. This was fulfilled in Christ's resurrection, which was the day after the Sabbath, and because this Sabbath was chiefly meant of the Passover, which was a high Sabbath, to be sure, it was a double

Sabbath (the Sabbath of the Passover concurring together) in which Christ rested in the grave. The very next morning was Christ, the first fruits, waned before the Lord, when in the earthquake he rose from the dead the first fruits of them that sleep. This was the sheaf of the first fruits which was accepted for us, for he rose again for our justification? And of the first fruits be holy and so the lump is also holy. And the meat offering of this day was twice as much, as upon any other day, even two tenth deals, whereas the rest had but one, which is a matter worthy of heedful observation. This typed and signified something extraordinary as touching this day's oblation. And the offering was made by fire unto the Lord for a Savior of rest, as the Hebrew has it. This prefigured the rest of this day of the sheaf of first fruits of Christ's resurrection. And this rest had relation not only to Christ, who now had finished the work of redemption, but also to all the redeemed. For from this very day of the sheaf of first fruits, they were (Lev. 23:15-16) to reckon seven Sabbaths or weeks complete, which inclusively contains fifty days, and so the seventh first day of the week next after the Sabbath, they must offer a new meat offering unto the Lord. This was the feast of Pentecost, which being fully come (Acts 2) the Holy Spirit came down visibly on the church, so fulfilling that typical prophesy or prophetical type. And this meat offering of loaves, and the like, being called also *first fruits* unto the Lord, signified and prefigured the first fruits of the church of the New Testament, offered, consecrated, and sanctified unto God that very day, in which the Holy Spirit descended. For behold two wave loaves, molded up of so many grains, the one of the Jews, the other of the Gentiles, both one offering, being a collection of all the nations under heaven, even the Catholic Church representative, were the first fruits to God, and even the lamb, sanctified in Christ the first fruit. These are those wave-loaves that are holy to the Lord, for Christ our High

Priest (Lev. 23:20) and this offering became a Savior of rest (v. 18) as we showed (v. 13) noting still the rest of this day. So as this self same day is solemnly proclaimed to be a holy convocation. In this no servile work is to be done, and this is to stand as a statue not repealable. On this Asychius says, “Therefore the Lawgiver willing more plainly to express his mind, commanded them to reckon from the next day of the Sabbath fifty days thereby willing without doubt the Lord’s Day to be understood. For this is that next day after the Sabbath. For which cause the Holy Spirit did not come down in any other day of the week, but in that day of the resurrection, in which the sheaf of first fruits was waved before the Lord.” Thus, we see how the day of Christ’s resurrection is made solemn and sacred not only by Christ himself, but by the Holy Spirit sent down from heaven, sanctifying this day for holy convocations, or public assemblies of God’s people for his public service, and for this to stand as a perpetual statute to the end of the world, having also evident and ample testimony from Mosaical Law, and those evangelical types. Therefore, we conclude with Mr. Perkins in his argument, in his *Cases of Conscience*, page 113. That which is prefigured is prescribed. But the Lord’s Day was prefigured (Lev. 23:10) therefore it is prescribed and instituted of God.

A third place we have in Psalm 118:24 where the prophet speaking (v. 22-23) of Christ’s resurrection, he adds, “This is the day, which the Lord hath made, we will rejoice, and be glad in it.” This is a plane prophetical institution of this day to be solemnized under the New Testament. For first, the Lord has made it, that is, appointed, and set it apart by marking it out with a glorious work. And secondly, it is so taken of the church of God who says, “We will rejoice and be glad in it.” Which shows the festivity and grateful solemnity of the Lord’s Day. And although

many take this day for the whole time under the gospel (as in 2 Corinthians 6:2) yet none do exclude or deny the particular exception of it for the Lord's Day. Saint Ambrose understands this to be the Lord's Day, the day of the Lord's resurrection, which day (he says on Psalm 47, *Titneus*) has its holiness from the Lord's resurrection. What will I say of circumcision, which was limited to the eighth day? Looking on Christ's resurrection, which was the eighth day. Circumcision, being a sign of that holiness Christ brought unto us in the day of his resurrection, who rose again for our justification. But let this suffice. So has the Lord's Day not only real institution by Christ himself, but also testimony from the Law and the Prophets. And thus, as Hugo says, "The fathers of the old testament observed the septenary number, or the seventh of days, weeks, months, years. We of the new, the octonary number, or the eighth day, in other words, the Lord's Day, for the reverence of the Lord's resurrection, and of the sending of the Holy Spirit" (Hugo on Psalm 1:9).

Objection: But here it is objected that the Lord's Day has no divine institution, but merely a humane and ecclesiastical. For how else did it come to be instituted by Constantine the Great, who made a law, and prescribed limits for the keeping of it? The same also did other emperors, princes, states, counsels, and synods in several ages.

Answer: This is no good argument, that because pious princes make laws for the keeping of the Lord's Day, therefore it is not of divine institution. For so good princes make laws against adultery. Therefore, the forbidding of these sins, is it not of divine institution? King Darius made a decree, that in every nation of his kingdom men tremble before the God of Daniel. Therefore, is not this law of divine institution. "Thou shalt worship

the Lord thy God, and him only shalt thou serve?" And because Tiberius Caesar would have the Roman senate pass a decree for the deifying of Christ, or ranking him among their gods, therefore Christ was not God? Whereupon says Tertullian, "*Ergo nisi homini placueurit, Deus non esit Deus*," or, "Therefore if it does not please man, God shall not be God."

But it became Christian princes, when they saw how subject the Lord's Day was to be profaned with all licentiousness, and how prone carnal men were to leap over all the banks and bounds, which God had set to keep them in. For to help to make up the breaches again, and so strengthen the divine ordinance by their human and penal constitutions, as we see our noble kings of England have done, by name, our pious King Charles, whose reign has been honored with a religious law for the better keeping of the Lord's Day, if laws were as well kept as they have been wisely, piously, and justly enacted by our progenitors.

CHAPTER 6:
Ancient Testimony

Notwithstanding all laws, divine and human, this holy day of the Lord as for the generality of men is little regarded, as not requiring our same sanctification which the Sabbath did of the Jews. Let us further show what a reverent esteem the ancient holy men in former ages had, and what pious rules they gave concerning the religious keeping of this day. We have noted some of their excellent sayings a little before. We will add a few more. And first, we observe that they ever did use to call the Lord's Day by the name of the *Sabbath*. *Observamus sabbatum hoc st Dominicam in signum nempe aterni sabbati*. "We observe the Sabbath, that is the Lord's Day, for a sign of the eternal Sabbath." Augustine in his *95th Sermon de Tempore* says, "They which in the observation of the Sabbath do not apply themselves to good works and prayer, which is to sanctify the Sabbath (and sanctification is where the Holy Spirit is) are like to the small flies bred of the mud, which disquieted the Egyptians. And else where (upon those words Matthew 24:20). Pray that your flight be not in the winter, nor on the Sabbath day, he says, by winter is signified the cares of this life, and by the Sabbath gluttony and drunkenness, which evil is therefore signified by the name of Sabbath, because this was, and is now, the wicked custom of the Jews on that day to revel in delicacies, while they are ignorant of the spiritual Sabbath. For the Jews do servilely observe the Sabbath day unto riotousness and drunkenness. How much better where it for other women to spin, then on that day to dance. And

thus while they carnally kept the Sabbath, they knew it not," he says. And *Melins tota die foderent*. The men were better to dig all that day then to tread it out in dances and measures. Again, the Sabbath (in other words, the Lord's Day) is more commanded us then the Jews. They celebrate the Sabbath servilely, but we spiritually? And now spiritually not in chambering and wantonness, not in gluttony and drunkenness. For these are forbidden Christians any day, much more on the Lord's Day. For it were better to plough and harrow, to spin and card wool, which in themselves are lawful then to do those things on the Sabbath of the Lord's Day, which Christians should blush at, and be ashamed of to do at any time, as to dance, to reveal, to hear plays, to go to masking and murmuring, and the like, which are exercises more fit for heathens, then Christians, for Bacchanalls, then such as celebrate the Lord's festival. How then is this day of the Lord's to be kept? Neither as the Eneratites, Aerianes, and Arians, who fasted all the Lord's Day but madly revealed on other festivals. These are extremes and therefore to be avoided. How then? As the Christians did in Justin Martyr's days of old, who says, "*Die solis*," or "On the Sunday, or Lord's Day, are the Christians assemblies of citizens and countrymen where the writings of the Apostles and prophets are first read. Then when the reader has done, the master of the assembly, the chief minister uses words of exhortation, his inviting them to the imitation of things honest. The richer sort, who are willing, do contribute to the relief of the power, every man according to his mind and means and the *collecta*, or collections, are deposited with the chief minister. He with that succors the orphans and poor. This is that day, in which God created the world and Christ rose again from the dead." So he and Saint Christostom on the Apostles words in 1 Cor. 16:1 says, "Behold how fitly the Apostle raises his exhortation from the consideration of this day of the week as being the

most fit day, in which to exhort unto alms. As if the Apostle had said to remember what things you have obtained this day, unutterable good things, yes the very root and spring of our life stands in it. Not that it is a fit day only for giving of alms, but that it has a rest, and is free from worldly affairs, and the mind being vacant from molestations is the most apt and more inclinable to mercy, and it brings with it a great efficacy in the use of the celestial ordinances." And Saint Augustine says, "Every Lord's Day come to the church, and spend not the day in pleading, and brabbles, and idle chat, but with silence listen to the word of God and prayer for the peace of the church, and for the pardon of your sins." And Bernard says from Isaiah 58:13, "He calls the Sabbath not only a delight, but he adds, holy and glorious to the Lord, nor let the Sabbath slip away with sloth, but in your Sabbath work the works of God." And in the synodal epistle of the second synod of Matiscon, we have these words, "*custodite diem dominicum.*"

> "Keep the Lord's Day, which has a new brought you forth and hath freed you from all sins, as being that day in which Christ rose for our justification. Let none of you be vacant to minister few all for suites in law, let none plead causes, let none draw upon himself such a necessity as to compel the cattle to bear the yoke. Be all of you taken up with hymns in praising of God, being content in minds and body. Let everyone hasten to the next church, and their humble himself on the Lord's Day with prayer and tears. Let your eyes and hands be all that day open to God. For that is a perpetual day of rest, that is made known in the law

> and the prophets, being insinuated unto us by the shadow of the seventh day. Just it is therefore that we do unanimously celebrate this day, by which we are made that which before we were not. Let us perform to the Lord a free service. Not that the Lord requires of us, that we should celebrate the Lord's Day with bodily abstinence, but he requires our obedience, by which, trampling all terrene actions under our feet, he may mercifully lift us up even unto heaven. If therefore any of you shall slight or contemn this our wholesome exhortation, let him know that for the quality of his demerit he will be punished of the Lord and henceforth implacably under the sacerdotal indignation. If he is a lawyer, he will be dismissed of his pleading without recovery, if a countryman or servant, he will be sore beaten with clubs. If a clerk, or so, he will be suspended six months from his fraternity." And in the council of Dingelfing, "On the Lord's Day let me be vacant for divine rest, and abstain from worldly and profane business. He that this day will do any work about the cart, or otherwise, let his oxen be confiscate. If he will proceed on obstinately, let him be made a bond slave. And Charles the great in his constitutions forbids markets to be kept anywhere on the Lord's Day, nor any servile works to be done therein."

We might be infinite in such like instances of pious constitutions for the solemn and sacred keeping of the Lord's Day; but let these suffice by the way.

CHAPTER 7:
The Subjects of the 4th Commandment

Only one thing remains to be resolved, whether the fourth commandment reaches to servants, as well as to masters of families, some would restrain the commandment only to masters, excluding servants thus far, that in case a master command his servant any servile work on the Sabbath, or Lord's Day, the servant therein obeying his master is not answerable to God, as a transgressor of God's commandment, but his master only is in the transgression for so commanding. This is a strange piece of logic. A master in commanding his servant transgresses God's commandment, and yet the servant obeying his master in it, does not transgress. Does not the case hold a like in other relations, as between prince and subject, spiritual pastors and people? Yes, they say. But how? This way: God, they say, has commanded all men to honor their parents, and the parents of their country stands in the first rank. True. Who denies it? But what follows after this? This, they say, that the Son of God has commanded all Christians to hear the church and under forfeiture of communion of saints, but they that deny the canons of the church, or edict of the prince, do not hear the one and do not honor the other. Therefore, they that transgress either of these constitutions, transgress also consequently, though no immediately, the commandments of God, yet neither of both are transgressed by servants, if they work by their master's commission, and not of their own election. For neither does the law or the other, neither the canons of the church, nor edicts of princes give liberty

and warrant to servants to be rebellious to their master's touching on the point of service concerning that day, more than others. To this purpose, they argue that denying the keeping of the Lord's Day, to have any dependence upon the morality of the fourth commandment. Here are precious reasons, which would not lightly be passed over. Therefore, let us take a little time to examine the mettle of these men's reasons.

First, we must remember that not only on the Lord's Day, servants obeying their masters, in doing servile work in it, are guiltless (for so they have evation for it, by denying the Lord's Day to be of divine institution, and rest in it to be any moral duty) but they deny also that the fourth commandment bound any Jews, but only masters of families, and not those under them. For (they say) the commandment was given principally and immediately to masters, that not only themselves should keep it, but they should look that their whole family keep it. Yet in case the master should neglect his duty in it, and instead of commanding his family to keep the Sabbath, should enjoin them servile work. Does not the commandment take hold of the servant? What? Is the servant an ass, or soot, to yield blind obedience to his master commanding against God? Or is he such a slave, as he does not have a soul to answer for to God, as well as his master? Or being his master's servant, is he by this exempted from being God's servant? Does not the apostle say, "He that is called in the Lord being a servant, is the Lord's freeman? Likewise, also he that is called being free, is Christ's servant?" Indeed, the master's sin is double, not only in permitting and communing but compelling, or commanding his servant to work, when God commands to rest. But yet the servant obeying his master herein unjustly commanding, commits a single sin at least against God, if not also double, while he prefers his earthly master's

commandment before his heavenly Master's. But this (they say) is *Petitio Principij*, if God's commandment does not reach to servants. But who shows that it does, if servants are not unreasonable beasts, or blind asses. Nor ought the master's commandment to be of force. Yes it has a mere nullity if it is contrary to God's express commandment. So that in such a case for a servant to obey his master is against and above God to set up an idol, which is nothing in the world, and such servants slavishly observing *Sabbatum Afinorum*, the Sabbath of asses, justly deserves the whip for the ass's back, or that censure aforementioned in the second synod of Matiscon, "If a servant breaks the Sabbath, let him be soundly dry basted with clubs." But, they say, the Son of God has commanded all Christians to hear the church, not to despise her canons, or prince's edicts.

True, but is Christ's command absolute, and without limitation, namely to obey superiors actively, whatsoever they command right or wrong, for or against God? What if the canons of the Church do by man's traditions disannul the commandment of God, as of old the Jewish synagogue, and of latter times the Romish? Are such canons to be obeyed against God's express commandment? If the Pharisees and Chief Priests make a canon to punish with excommunication, or suspension, those that will confess Christ, or profess or preach his truth and faith freely and faithfully, is it not disobedience to God in this to obey them, and through slavish fear rather to renounce Christ, then not submit to such wicked canons?

The Jew's *Corban* freed children from honoring their parents, and do they not as well make void God's commandment, who in binding servants to obey their masters commanding against God's commandment,

do by this free them from God's commandment? And for prince's edicts we are reverent, and willingly to embrace and obey them. But without limitation? What if they command against God? What if they will forbid by public edict and free preaching of the word of God in any part of it, as such and such points of faith and salvation not to be handled, such and such heresies not to be meddled with by way of confutation? Are we not to answer in such a case, as the Apostle did, "Whether it be meet in the sight of God to obey you rather than God, you judge; for we cannot but speak the things which we have seen and heard?" And Peter tells the rulers boldly and plainly, "We ought rather to obey God then men." What? Because it was against God, and therefore it ought to have been of no force to exact obedience of any. But what will you say? Must we be rebels in disobeying our superiors? No, it is one thing not to obey, and *another to be rebellious*. Superiors ought not to be obeyed if they command against God. Yet this is no rebellion where men are ready to yield passive obedience to their unjust cruelty by not resisting it, though they direct and deny active obedience to their unjust commands. Thus, Daniel and the three children did. The one desires rather to be cast into the lion's den, the other into the hot fiery furnace then to dishonor God, by bowing to the King's image. Thus, all God's true bred children have and will do. They neither dare obey unjust commands contrary to God's word, and a good conscience, nor yet rebelliously resist unjust punishments in both of which they obey God.

But enough of this point, at least in this place, where we have, as it were by the way, occasionally met with it, not purposely minded thoroughly to handle it, but only as a branch of that morality of the law of God, the whole bulk and body of which is hewed at by the Antinomians, to cut it down by the very roots.

CHAPTER 8:
Reasons and Motives

Only let us add here a few reasons and motives, the more to strengthen and provoke us to the more diligent observation of this great holy day of the Lord. One reason may be taken from the comparison between Christians under the New Testament and the Jews under the Old.

How exactly were the Jews bound to keep the Sabbath, as a memorial of their deliverance from Egypt, in token of their perpetual thankfulness? How much more then are we so bound to sanctify the Lord's Day in a perpetual thankful remembrance of our spiritual deliverance from the bondage of sin, Satan, and hell, over which Christ triumphed manifestly in the day of his resurrection? Secondly, as the Sabbath day was given to the Jews as a sign and means of their sanctification, so the Lord's Day in the due sanctifying of it in the use of the means is a pregnant occasion of our sanctification, and that not only in regard of the same ordinances attending upon it, but as it is a perpetual memorial of Christ's resurrection and in the faith and fact of which is begun here not only our sanctification, but also our glorification and eternal Sabbath.

Objection: But if the eternal Sabbath began in Christ's resurrection, then what further use is there of a seventh day weekly to keep Sabbath in? Every day now, even our whole lifetime is a Sabbath to us. Therefore, to keep a seventh day still is against the nature of the eternal

Sabbath that has begun in Christ's resurrection. And so to keep a seventh still is to go back to the Jewish ceremony again, which was abolished in Christ's resurrection.

Answer: Though the eternal Sabbath began in Christ's resurrection, and is not eternally kept of Christ and of the church triumphant, yet during the time of this life, which is measured by times and days, and in regard of the many corporal necessities of it must be maintained by the labors of every man's particular calling in which regard the external condition of Christians differs not from that of God's people in the former testament. Our solemn keeping of the Sabbath is no less limited to certain circumstances of time, as one day of seven, then theirs was. Nor is this a complying with Jewish ceremonies again. For their Sabbath was in part typical. But ours is the true eternal Sabbath, kept of Christians according to Christ's own ordinance, tempering it to the condition of our present necessity, who must as well work for the good of our bodies, as solemnly rest for our soul's good. And therefore Christ's wisdom, being the same with his Father's and His own in the first institution of a seventh day keeps still the same proportion, not altering the commandment which says, "Six days shalt thou labor." Only he has altered the day because the typical Sabbath must give place to the true and eternal Sabbath which we now solemnly keep on the first day of the week, as it were the first fruits of our eternal *sabbatisme*, in heaven with Christ, though our whole life otherwise is the true *sabbatisme* begun.

Again it is the market day of our souls, in which we come to God's house, the market place, to buy the wine and milk of the word without money, or literally *money worth*.

How is that? By hearing and harkening to God's Word, that truth by which we are sanctified, and to pray to him (John 17:17). Thus, by the Word and prayer we are sanctified. "Harken diligently to me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come to me, and hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David," (Isaiah 55:32). Consider, the sanctifying of the Sabbath, or Lord's Day, in a diligent use of God's ordinances is the means by which the mercies of David are made *sure* to us. And it is remarkable how the Holy Spirit points out Christ's resurrection by alleging and applying this place of the prophet (Acts 13:34). As by this not obscurely insinuating the sanctification of the day of the Lord's resurrection by a diligent harkening to the Word of God, and reverent using of other divine ordinances and duties of that day. And were it not that the Lord's Day succeeded in place of the Sabbath, the Sabbath day of the Jews being abolished. What time for the means of our sanctification and salvation were left to us? Were it not for the Lord's Day, we should be in a far worse case then the Jews of old, as being left without *opportunity* and *means* of sanctification, all which the Lord's Day ministers to us. Without this we should have no market day for our spiritual provision and merchandize of our souls, in which to buy the pearl of the kingdom and to supply all our spiritual wants. And therefore, not well employing and improving our providence and diligence on this market day exposes us to that censure. "Why stand you idle in the marketplace all the day long?" Such are they that either idle or trifle out the Lord's Day impertinently, or such as profane it with carnal pleasures, as feasting and banqueting (a too common abuse especially among our greater citizens) also reveling and rioting, plays and interludes, idle chat

and communication, dicing, card playing, and many such unchristian-like profane pastimes. These Christians should beware of and avoid all the days of the week, yes all the days of their life, and much more on the Lord's Day in which the foot of our carnal affections should be turned away from doing our pleasure on the Lord's holy day, calling the Sabbath a delight, the holy of the Lord honorably, honoring him, not doing our own ways, nor finding of our own pleasure, nor speaking our own words. This is to delight ourselves in the Lord, and so shall he cause us to ride on the high places of the earth, and feed us with the heritage of Jacob, for the mouth of the Lord has spoken it.

Otherwise, if the due sanctification of this day is neglected, then we must say farewell to all true Christianity. If the spiritual provision of this day is not carefully looked after, and brought in, and locked up, and fitly disposed and distributed for all the week, we will with the prodigal bring our souls to feed on empty husks. And for men to hear the word of that day, and when they have done to go home, and not ruminate and confer of it, but to spend the rest of this day inside, or godless exercises. What is this, but as if a man should buy provision at the market to serve himself and his family, all the week, and go presently the same day, and calling idle companions together spend and squander all on them at one sitting and so come home empty? What will we say then of the Papists that allow of their profane markets this day, and for spiritual commodities they have none, but such as are painted or give an empty sound, as their long Latin Matiens and Masses, by which they have quite, should erred out the preaching of the Word of God. A fair pretense by long prayers to keep out preaching, that scarce sermons may take place in the forenoon, much less any at all in the afternoon, lest there should not be time enough to make up

a Sabbath for Satan, which they consecrate to him in all kinds of exorbitances, and profuse carnality. So that they may be vacant for theaters and dancing as Augustine speaks of, or of cards, tables, and revelings as Leo speaks, which is to keep the Sabbath as the *golden ass*, as Augustine calls it, even *Sabbatum Satana,* Satan's Sabbath. For if it is not lawful to do the works of our calling, which on the sixth days are lawful, with what warrant can we do those things, which are sinful, and therefore on no day lawful, as not coming within the compass of any calling at all? And if we do anything to which we have not a lawful calling, we are out of God's protection, according to that Psalm 91:11, who commands his angels to keep his saints in *all their lawful ways*, but if men go astray in the bypaths of carnal and unchristian courses, then God's angel is as ready with his sword drawn to cut them off (Exod. 4:24, Num. 22:23).

A third reason and motive to stir us up to the more careful and diligent sanctification of the Lord's Day, may be taken from the evil fruits and consequences, which we see do grow from the neglect of it. For it is easy to observe and it is an observation infallible, that where the greatest profanation of the Lord's Day reigns, there all kind of iniquity and impiety do most abound among such a people. Now where is this profanation greater, then when prayer together with the powerful ministry and preaching of the word, and administration of the sacraments are most neglected and scanted? What marvel then, if in such places where public ordinances, together with their fruit, in other words, private family duties are lacking and universal deluge of all licentiousness do not overflow? Whereas on the contrary, where the Lord's Day is most duly and dutifully observed and sanctified in a conscionable frequenting the holy assemblies in public prayer, hearing the Word faithfully preached, the Sacraments

duly administered and the like. There is not only a beautiful face in this, but a sound body of religion to be seen, especially where a good ministry and magistracy are the joint pillars of the corporation. So as from the right sanctification of the Lord's Day springs all holiness and power of religion, by which God is honored, the commonwealth itself is made glorious as being established and combined with the most firm bonds of pure religion, the crown and security of kings and kingdoms.

I might add to this many more motives, which though they be necessary for these licentious times (if as well the remedies could be endured, as the maladies cannot) yet I forbear at this time as not so suitable to this short discourse, in which I fear already I have been too tedious; though occasioned, if not rather enforced by the importunate Antinomians, the enemies of all true piety.

CHAPTER 9:
Absurd Antinomian Teachings

But to shut up all in a word, let me here give the reader one summary view of their absurd and impious tenets. These are positions that the Antinomians and such like Libertines and Sectaries hold with their usual evasions and distinctions

These Antinomians teach that God sees no sin in his justified children, and though he knows sin to be in them, yet he does not see it. So it makes God likened to a blind man, who does not see those things which he knows. And where we object, God sees sin in his justified children, for he reproves and corrects them for it. They answer that particular congregations consist of a mixed multitude, some believers, some not, and on the nonbelievers only are the corrections and reproofs, and not on the other. And when it is objected, God saw sin, reproved and corrected it in David a believer in Christ. He says, “Thou knowest my foolishness and my sins are not hid from thee,” (Psa. 69:5). They answer with maintaining that the justification of the saints before Christ’s death and since is not alike, but because there is great difference in the manifestation to them before and not used, therefore there is a difference in their justification. God still saw David’s sin through the righteousness of Christ, still imputed to David, but not through that which was imputed to Paul. This is what they say.

Objection: But Paul himself proves that the justification of all the saints, both before and since Christ's death, is alike. But this they will not allow, but still will have evasions.

Objection: But he sees their sins daily, because daily he commands them to pray for pardon. To this they answer that the petition is to be said either only for modesty, or else for the further manifestations of their justification.

Objection: But does justification abolish sin clean out of a believer? No, for then we should lie (1 John 1:8, 10).

Objection: But do you see sin in you, and doesn't God see it? No, God does not see it, for he looks upon us only in the righteousness of Christ, in that green glass all that looks on in it is green. And to his purpose they misapply many speeches out of Luther on that and others.

Objection: But we are indeed perfectly justified, but not perfectly sanctified in this life. Because the righteousness whereby we are justified is perfect, inherent in Christ, and only imputed to us. But our sanctification is from Christ, and inherent in us, not perfect in this life, but still imperfect. For that they answer first that the Scripture speaking of sanctification means it in a large sense, comprehending justification under it. And so they will not admit or very hardly of that distinction between justification and sanctification, but jumble them together. And secondly, they say that a believer is as perfect here as ever he will be hereafter, but only in regard of manifestation. And to that purpose they allege this text, "Because as he is, so are we in this world," (Job 4:17).

Objection: But the Scripture everywhere excites us to grow in sanctification, and the more we grown therein, the more assurance we have of our justification. But this they deny, for they will not have our sanctification to prove our justification, but that must be manifest to us only by faith.

Objection: But ought not a believer to walk in a holy course of life? That word, “ought,” they cannot break, but they say that he cannot but walk in a holy life.

Objection: But what then is the rule of that holy life?

Answer: The matter of the law, they say, but not the law as it is a law. For they are not under the law, but under grace, and the law is not given to a righteous man (1 Tim. 1:9). The law of love not only sets them to work to walk in a holy life, for they are free now, not only from the curse of the law, but also from it as it is a command or rule of life.

And therefore, they say that they must be far from any thought of displeasing God at all by any things they fail in. So as they must take heed of being down for any failings. This is flatly contradictory both to the Apostles precept, and to the Corinthians practice (1 Cor. 5:1-4; 4:5; 2 Cor. 7:9-11). Such as this tend toward carnal liberty, and to possess the soul with spiritual pride. But the Scriptures do not so teach us Christ. Read 1 Thess. 4:1, Col. 1:10; 1 Cor. 7:22.